

THE MESSENGER.

Dr A H Strickler
14 Feb'y 83

"AS THE TRUTH IS IN JESUS."

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Poetry.

HALLELUJAH!

"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. 5: 12.

"Worthy of all adoration
Is the Lamb that once was slain,"
Cry, in rapturous exultation,
His redeemed from every nation;
Angel myriads join the strain,
Sounding from their sinless strings,
Glory to the King of kings;
Harping with their harps of gold,
Praise which never can be told.

Hallelujahs full and swelling
Rise around His throne of might.
All our highest laud exelling,
Holy and immortal, dwelling
In the unapproached light;
He is worthy to receive
All that heaven and earth can give,
Blessing, glory, honor, might,
All are His by glorious right.

As the sound of many waters
Let the full Amen arise!
HALLELUJAH! Ceasing never
Sounding through the great FOREVER,
Linking all its harmonies;
Through eternities of bliss,
Lord, our rapture shall be this,
And our endless life shall be
One AMEN of praise Thee!

—*"Life Mosaic."*

Communications.

For The Messenger.

THE EXECUTIVE A DISTINCT FUNCTION.

In what has thus far been said respecting the necessity of an executive in church government, the fact has not been overlooked, that in the organization of the Reformed Church the Classis and the Synod are not only a law-making and a judicial power, but these courts also at the same time possess definite executive authority. The Classis when in session has episcopal supervision over all pastors and churches, and may create an agency to carry into effect any order or decision. That both Classis and Synod are clothed with this prerogative has at every point been implied. The deficiency does not lie in any lack of authority in our church courts. The lack is to be seen rather in this, that our church courts do not continuously exercise the executive authority which by the constitution is vested in them; and the continuous exercise of the executive function is wanting chiefly because our constitution does not provide an organ for this purpose. In most cases the Classis or the Synod creates a special agency to do whatever is to be done.

Yet there are reasons why an executive agency should not be special and temporary but permanent and relatively independent. These reasons are to be found in the peculiar nature of the executive function.

A legislative body may be composed of many members. All occupy a co-ordinate position. All may unite in framing, amending and perfecting a law or an ordinance. A law may indeed be conceived and expressed by one mind; but the proposed enactment gains the force of law by the approval of an indefinite number of persons and a number of church courts; and in the act of approval all the Classes and all the individual members are co-ordinate. There can be no one person who may himself clothe the proposed ordinance with the authority of law. Individuals who stand up for it or against it are of but little account in opposition to the will and judgment of the majority.

We see a similar co-ordination of individuals in a judicial tribunal. Many

judges sit on the Supreme bench of the United States. At least a majority must concur before the opinion of any one judge can have judicial force. The same principle holds when a Classis or Synod passes judgment. All the members witness the conduct of a trial, hear the testimony and the arguments, and all join in pronouncing the defendant guilty or not guilty. Every member's opinion and vote count in making up the final judgment of the court.

But in the exercise of the executive function there is no such co-ordination of individuals. Here in the nature of the case the contrary principle comes into play. Synod cannot have two presiding officers, nor two stated clerks of equal authority. We can have but one Stated Clerk, and but one President. The law-making and the judging power may be shared by a number of persons, and may be exercised with much wisdom touching a particular question. But the executive function may not thus be distributed. In each given sphere it must be vested in and exercised by one person. That is to say, that the chief responsibility for efficient executive action in a given case rests in a single will.

I say the chief responsibility. Executive power may be exercised by an indefinite number of individuals; and the efficiency of execution will be great in proportion to the energy and skill of individual activity. But in order that the energy and skill of all may co-operate to some purpose, individuals must be organized on the principle of subordination to one person. If an army of one hundred thousand men be commanded by an able general, this body of soldiers will be successful in the degree that each man in his place joins with all in obeying the commands of one man. This is a general principle. It underlies and pervades every organization for executive purposes, whether in the Church or in the world.

In a spiritual organization the members are not subject either to military or to civil law, but they are under spiritual law; and according to the word of God authority can be enforced not by civil agencies, but by spiritual means. Nevertheless the distinctive feature of the executive function must exist. Its efficiency depends mainly upon the judgment and will of a single person. Others become efficient workers by co-operating with him. If each member of a committee acts for himself, regardless of a common will and a common end, energies and skill are largely wasted, and spiritual results are comparatively meager. If the President of a Classis does not know or observe the rules of parliamentary proceeding, it is next to impossible for the body to transact business with order and dispatch. If the chairman of a committee is unable or unwilling to act, the committee as a rule accomplishes nothing—a fact which has been very often illustrated in the history of our Classes and Synods. A Classis or a Synod can do well what is to be done when all the working forces are organized on the basis of the principle which distinguishes the nature of executive from legislative and judicial action.

The consistory and the spiritual council are thus organized. Of each the pastor is both the presiding officer and the chief executive. Every resolution or plan can at once be carried into effect, because the deacon, the elder, and the pastor, each in his own sphere, is perpetually clothed with full authority to do whatever is to be done. So long as the pastor proceeds conformably to the letter and spirit of the organic law his power to act is unlimited, which power is vested in him as the overseer and spiritual guide of the flock. He can comfort or admonish, direct or rebuke at his discretion. So in his place may the elder. Hence when the pastoral oversight of the church is in the hands of competent and faithful men, a rule or resolution, passed by the consistory does not become a dead letter on the minute book; but the pastor applies it to the entire membership, and whatever virtue there is in the measure is shown in its living effects. The pastor is a continuous and ever present executive authority, who in conjunction with the elders and deacons breathes vitality into a plan, and translates purpose into vigorous action.

The executive function in a Classis or a Synod requires similar organization. Judicial proceedings must have the same character, whether conducted by a Classis or a consistory. In both also does the executive function possess the same nature. The Classis as a Classis can execute its purpose through the medium of a representative, clothed with its authority; not otherwise. Indeed the Classis, as such, is in session only several days in a year. During an interval of nearly twelve months it has in reality no existence. Its powers are latent, no person having any right to act in its name, a temporary commission created only for a particular purpose excepted. An injunction or a request affecting all the members of the body alike has no organ by which it is clothed with flesh and blood. It has no will in which it may be active, and no tongue through which it may speak. Hence the general plans of a Classis or of a Synod accomplish less proportionately than a plan or purpose adopted by consistory in relation to the members of a congregation. If the Classis were a continuous agency throughout the entire year, and if it were so organized that it could enlist the co-operation of all pastors and all consistories as effectively as a consistory through its pastor can bring its will to bear on the members of a congregation, the Classis would not find it necessary to pass the same resolution again and again and yet with each returning annual meeting find that the work which it aims to do has at last been but partially accomplished.

E. V. G.

For the Messenger.

REPORT

On the State of Religion and Morals in Goshenhoppen Classis.

Dear Brethren:—Having scanned the parochial reports placed in our hands, we are prepared to make the following report on the present State of Religion and Morals, within the bounds of our Classis: First of all it becomes our duty gratefully, to acknowledge the merciful Hand of our God, in sparing the lives of all our ministers, and (so far as we are informed) also of our elders. In a few cases, sickness for a while impeded labor, but soon wanted health and activity were again restored. All our territory is occupied, and we may look with great satisfaction, upon the bodily and mental vigor of those carrying the banner of the cross in our midst.

With very slight exceptions, at least an outward peace pervades all our borders. Though this in itself is not a sufficient guarantee of God's favor; yet much less could the opposite be so regarded. As much as in us lies, we should have peace with all men; is a doctrine, well worthy of being both taught and practiced.

A part of our territory is more or less disturbed by the necessary re-arrangement and re-construction of charges. Could there be more confidence, both in the excellency of our Reformed polity (where authority from above and rights from below—law and liberty, are beautifully blended) as well as in those authorized to arrange and ratify these changes; all trouble would speedily disappear. Where (in other portions) formerly troubles existed, disturbing seriously mutual love and Christian fellowship; peace and harmony have returned; bearing strong and irrefutable testimony thus, to the necessity as well as expediency of the measures, in all such cases applied.

As regards Reformed doctrine and cultus, we have found (in all the reports) no doubts or differences. We believe our ministry united by a strong bond (yea the strongest of all) the bond of Christian fellowship, and attached at the same time, to all the excellent historical characteristics of our Reformed Church.

In all our reports, peculiar and paramount stress is laid on the preaching of the gospel. It is evident that our ministry is a preaching ministry, to the full extent, (and it may be a little beyond in several cases) of the physical strength of all thus employed.

Sunday-school work as well as catechetical instruction, preparatory to full admission into our communion by confirma-

tion, receives much attention. The stepping-stones, from the one to the other, are evidently pushed together more closely, so as not to leave open wide and dangerous gaps.

The holy sacraments, though not unduly magnified, are observed as grace-bearing means in their divinely appointed order, and for such gracious purpose for which they were instituted. Both sacraments received increased application in our churches, which may well be regarded a sure evidence of a more full and more comfortable assurance of our Christian faith in the hearts of individuals. We find here and there, complaints with regard to inactivity and lifelessness of nominal church-members. Some it appears, look to a more strictly applied discipline for the needed remedy; others are shaping their way to reach more fully and savingly the deep fountains of family life. A mere pulpit discipline is evidently contrary to our Reformed standards, and unsatisfactory to earnest pastoral effort. These out-lookings and out-reachings—these agonizings of soul on the part of our ministers, we regard as very encouraging signs in our midst. Consciences wide-awake, enlightened by God's Spirit and Word, will not only detect readily what is needed; but will also find the means by which (if possible) the desired end may be attained.

From a number of reports, we find that progress is made in the securing of church property—the erection and improving of churches; in the paying of church debts, etc. We cannot but behold, in these pleasant out-croppings, evidences of valuable mines underlying these activities. The very act of sacrifice (though apparently in the outward) presupposes faith, as the prompting motive; unless the deceitful Pharisee removed the land-mark.

We also observe an increased amount of liberality in the direction of benevolence. Our lax and laxative applications (as some might regard it) of benevolent money apportionments, are therefore not of any danger, so long as the heart-fountains are left open to flow out freely in answer to the good promptings within.

Finally we observe that here and there the dark pall of death has cast heavy and impenetrable shades. This is no new experience in the church militant. From the days of the Apostles, of James, of Stephen and of St. Paul, those most fully equipped with the whole gospel panoply, have unexpectedly bowed their heads and disappeared from the stage of activity. We are thus taught that the victory is not by man or human means, but "by My Spirit, saith the Lord." This very fact should stimulate our activities in a double way: 1. To fight well ourselves, whilst we may, knowing that our time is short. 2. To recruit diligently, wherever we may, for the broken and thinned ranks of the Lord's hosts. In this spiritual warfare, there can be no cessation of hostilities until either the victory be gained or endless defeat endured.

Taking courage from the past, as well as also from the rich fountains of God's Word ever present; let us press forward, doing the things the Lord demands. Faithfulness and wisdom, are the two great requisites; to keep and direct us in the way of duties we dare not shrink. One by one then, at our appointed time, we shall have the harness unbuckled and be received by the great Lord Himself with the plaudit: "Well done, good and faithful servant, enter thou into the joys of thy Lord!" Respectfully submitted,

ELI KELLER, Chairman.

THE LATE REV. PETER TENDICK.

Peter Tendick was born in Velez, Prussia, May 26, 1826. He came to this country about the year 1851. Having a desire to enter the gospel ministry, he commenced his preparation for this holy office in 1852, at Mercersburg, Pa., in the preparatory department of Marshall College. Here he continued his studies until that institution was removed to Lancaster, when he came west and entered Heidelberg College, at Tiffin, Ohio, in 1853, from which he graduated in the classical course four years later. For the want of funds to

meet his expenses, he labored under many disadvantages, and was compelled to make severe self-denials. And in order that he might meet his cherished object, he was under the necessity of prosecuting his Seminary studies during the last two years of his collegiate course.

He was ordained in the early part of 1858 by Tiffin Classis, and commenced his ministerial labors within its bounds, in Seneca county, Ohio, with Caroline as his residence. Here he served two small congregations, and did missionary work also in the surrounding country, under the direction of the Home Missionary Board of the Ohio Synod. His ministry was continued here for six years, when his declining health compelled him to vacate the field. He had many discouragements to encounter, yet his ministerial work was crowned with reasonable success. His reports to both the Classis and Missionary Board are evidence of this. He was an earnest preacher and faithful pastor, and in his short pastorate proved himself to be a "workman that needeth not to be ashamed."

Thinking that he might serve a charge less laborious than his first one, in his impaired health, he addressed a letter to the Ohio Synod, which met in Canton, asking that body to direct him to a suitable field of labor, in which he might continue his ministrations. The disease that had preyed upon his body for a number of years had now reached his mind, and though he had not yet realized this fact, it was very apparent to others, and in response to his letter, the Synod expressed its sympathy for him and commended him to the mercy of a kind heavenly Father.

There being no pastoral charge open for him, he resolved to go to Huron, Erie county, Ohio, where the Erie Classis had purchased a property, to be used as a home for disabled ministers and their families, in the hope of having his health restored. Here he remained three or four years, without deriving the benefits he expected, and in 1868 returned with his family to their home in Attica, Seneca county, Ohio, and lived among the people he formerly served as pastor. He grew worse gradually until death terminated his earthly existence and released him of his sufferings on the first day of April, 1883, at the age of 56 years, 10 months and five days. His funeral, which took place from his residence on the 3d of April, in the M. E. Church (there being no Reformed Church in the place) was attended by a large body of sympathizing friends, Drs. H. Rust and L. H. Kefauver officiating.

Bro. Tendick was married to Miss Mary J. Kroh, daughter of the late elder Jacob Kroh, of Tiffin; and a niece of the Rev. Daniel Kroh, and a sister of Mrs. Rev. N. H. Loose. This took place June 25th, 1857, on the evening of the day upon which the bridegroom graduated in his college course. There were born to them three children, two daughters and a son, all of whom are living. As one by one of our ministerial brethren are being called away, we who survive them should be reminded that it will not be long before we will be called upon to render to the Master an account of our stewardship. If we have done our work faithfully we shall have rest from our labors. If not, our condemnation will be great. May the Lord help us to be diligent, that we may turn many to righteousness and shine as stars for ever and ever.—*K. in Christian World.*

An illustration of Mr. John Adams' force of language and striking figures of speech was given to Daniel Webster, just before the venerable ex-President's death. Mr. Webster called on Mr. Adams at his home in Quincy, and found him reclining on a sofa, breathing with great difficulty. "I am glad to see you sir," said Mr. Webster, "and I hope you are getting along pretty well." "Ah, sir," answered Mr. Adams, drawing a long breath, "quite the contrary. I find I am a poor tenant, occupying a house much shattered by time; it sways and trembles with every wind, and has, in fact, gone almost to decay; and what is worse, sir the landlord, as near as I can find out, don't intend to make any repairs."

Family Reading.

THE SWEET WILL OF GOD.

Thou sweet, beloved will of God,
My anchor-ground, and fortress-hill,
My spirit's silent, fair abode,
In thee I hide me, and am still.

O, will, that wildest good alone,
Lead thou the way, thou guidest best;
A little child, I follow on,
And, trusting, lean upon thy breast.

Thy beautiful, sweet will, my God,
Holds fast in His sublime embrace
My captive will, a glad some bird,
Prison'd in such a realm of grace.

Within this place of certain good,
Love evermore expands her wings;
Or, nestling in thy perfect choice,
Abides content with what it brings.

Upon God's will I lay me down,
A child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such deep rest.

Thy wonderful, grand will, my God,
With triumph now I make it mine;
And faith shall cry a joyous Yes!
To every dear command of Thine.

—Madame Guion.

THE USE OF WOOL IN THE EARS.

By C. H. Spurgeon.

We are told concerning Bernard of Clairvaux that, after he had given himself up entirely to contemplation and walking with God, he met with a considerable difficulty in the visits of those friends who were still in the world. Their conversation brought back thoughts and feelings connected with the frivolities which he had forever forsaken; and on one occasion, after he had been wearied with the idle chit-chat of his visitors, he found himself unable to raise his heart toward heaven. When he was engaged in the exercise of prayer, he felt that their idle talk was evidently the cause of his losing fellowship with God. He could not well forbid his friends coming, and therefore he prepared himself for their injurious conversation by carefully stopping his ears with little wads of flax. He then buried his head deep in his cowl, and though exposed for an hour to their conversation, he heard nothing, and consequently suffered no injury. He spoke to each of them some few words for edification, and they went their way. We do not suppose that for any great length of time he was much troubled with such visitors, for he must have been an uncommonly uninteresting companion. If people once discover that their chatter is lost upon you, they are not quite so eager to repeat the infliction.

We are not admirers of Bernard's monastic severity, but we wish it were possible to imitate his use of wool, in the spirit if not in the letter. We are all thrown in the way of persons who will talk; and their talk has in it about as much solidity as the comet, of which we are told that a thousand square miles, if condensed and compressed, would go into a thimble or an acorn-cup. Cowper made an accurate computation of the value of ordinary conversation when he said,—

Collect at ev'ning what the day brought forth,
Compress the sum into its solid worth,
And if it weigh the importance of a fly,
The scales are false, or algebra a lie.

If it were of any human use to these human fog-horns, whose noise so much disturbs gracious souls, we would reason with them: but, alas, it would be casting pearls before parrots, who would hop off with them, drop them, and come back to scream again. Still, though it may be wasted effort, we would tell them a little story, which we met with in a tiny book called "Gold Dust." "Mother," asked a child, "since nothing is never lost, where do all our thoughts go to?" "To God," answered the mother, gravely, "who remembers them for ever." "For ever!" said the child; he leaned his head, and drawing closer to his mother, murmured, "I am frightened!"

Do you triflers never feel frightened too? If so, permit this healthy fear to grow; and remember that idle words are worse than idle thoughts, for they lead others into evil, and murder good thoughts in those who else might have quietly meditated.

As the topics of conversation which are usually intruded upon devout minds are worthless, if not worse, the best way is to escape from them altogether; but when this is not possible; oh! would that the gift of deafness could be conferred upon us! Oh, to protect the drum of the ear with a plate of iron! Will no one invent us ear-shields? The process of letting chit-chat go in at one ear and out at the other is greatly injurious to the brain; and the mere passage of such traffic through the mind is painful to the spiritual man's heart. It would be a far better thing not to let it enter at all. Could we not manage, by determinedly introducing holy topics, to become as chatterboxes are to us? or, better still, could we not turn the flood of conversation into a profitable channel, and subdue wild tongues to some useful service, as men tame rushing rivulets and make them turn their mill-wheels? Oh, that it were possible!

How often, immediately after a holy service, where in heart and mind we have been carried to the top of Tabor, so that we have beheld the transfiguration of all gracious truth, have we come down to the foot of the mountain to meet with very

fools! They have inane remarks to offer upon the congregation, the faults of the singing, the mistakes of the preacher, or other worthless trifles. They behave as if, in the presence of God, and heaven and hell, they found a fit place for acting the merry-andrew and playing their fantastic tricks. If they have ever been in the presence of the King of kings, they have been more engrossed by the dust beneath his feet than with His majesty and glory. This dust they bring away, and throw into our eyes, so that with the pain thereof the holy vision vanishes away. Oh, that such beings should exist! The kites and ravens which pounced upon Abraham's sacrifice the patriarch drove away; but these swoop down upon a sudden, and, despite our protest, they remain to rob the altars of God.

We are in our study, wrapped in holy meditation: woe unto us, for there is a knock at the door and a person enters who cannot be denied admission. A draught of cold air seems to follow him into the room. Our devotion is chilled. He goes away, and it would seem as if the Master went out of the door at the same time. It may take us hours of earnest seeking to find our beloved again; the heavenly spell is broken, and we could weep scalding tears of regret that so much is lost without compensation and without reason. The senseless caller has not left a thought behind him worth throwing into the waste basket. Then have we sighed for "a lodge in some vast wilderness, some boundless contiguity of shade," that sound of chattering talkatives might never reach us more.

We have sought solitude; we have stolen away from the haunts of men into the congenial sphere of nature; holiness is written upon every leaf, and flower, and green blade; a solemn stillness girds us; our heart is ascending like the lark that rises from the field to heaven; our spirit is exhaling odors of gratitude and joy, like the fragrant perfume of the flowers around us; we feel fellowship with the Master when the Spirit led Him into the wilderness; and lo! to complete the parallel, the devil appears to tempt us. He comes not in the form of the fiend himself, for then would we commence a sacred combat, in which, by God's help, we would gain the victory; but he comes in the shape of a worldly acquaintance, uninvited, undesired. This said friend is well enough for a passing salute, and by no means so malicious as wilfully to play the serpent in our paradise; but just here and now! Oh Providence, Thy wisdom is inscrutable! Why bring this being here? He of all men! What want we with him? We might as well have met the boatswain of Barclay's Ship of Fools. Oh, dear good creature, why stray you in this direction? Poor soul, what sent you here to do for my meditations what Newton's dog Diamond did for the philosopher's profound calculations when he overturned the candle and set the paper on a blaze? Yet here he is, and there is no hiding from him among the trees of the wood; we must bear his idle prattle as best we may. He cracks a senseless joke, and then chatters on with meaningless remarks upon the weather, and our own appearance and our solitude. He cannot be shaken off; he must rattle till he has run down. Sympathy with silence he never had, nor with sense either. Ah, me! His thoughtless foot has trampled on our communion with Jesus; his idle talk has chased away the sacred Dove. It is our duty to pray for such spiritual Goths and Vandals; but among the petitions is one that we may be delivered from them. We have longed to be like Alexander Selkirk, on a desert island, with ten thousand leagues of impassable water, or fire if need be, between us and the distracting tongues of empty minds. Do you wonder that men have built cells for themselves amid the crags of Sinai, or have roamed over desert sands by the Red Sea shore, or have immured themselves in monasteries to escape from distractions? The restless scourge of vanity has whipped noble minds into an intolerance of men.

Why is it that devotion is so fair and frail a thing? Must it ever be so? Cannot meditation grow more robust? Alas, we fear that if holy contemplation grows within the sterile soil of our heart, it must always be a delicate exotic, liable to be withered by the first breath of earth's sirocco? Shall we never come to be in such a condition that fellowship with God will be like the grass that grows in the meadows, which may be trodden on by a thousand travellers and yet will lift up its head again, and spread a carpet fit for the feet of angels? Surely there must be something radically wrong with us still: regenerating work cannot be so complete as it might be. If we were wholly renewed, we might traverse a market, and remain in heaven; pass through all the babble of contention's tongues, and yet possess the peace of God which passeth all understanding; dwell in the tents of Kedar, and yet be as much alone with God as if every scotter were a saint, and every fool an angel. Shall we ever reach to this? The burning aspiration for it is the promise that we shall. Let us struggle upwards till our absorption into the love of Christ shall fill our ears with something better than wads of wool, and our communion with the heavenly shall make us like David when he said, "I, as a deaf man, heard not." Till that comes, it will be a sign of grace to be weary of that which is graceless. It will be a mark of wisdom to be impatient of follies of human converse. It will be a sign of heavenliness, if we can regard our disturbers with compassion, and lend ourselves to lift up these earthbound ones as well as our own hearts. Even as the eagle is said to bear her young upon

her wings, and soar upward with them toward the sun, we too, though burdened with the load, may yet learn to bear all companies, and all their converse, upward into fellowship with God.—*National Baptist*.

ANECDOTES OF DR. CROSBY.

Dr. Crosby was one day walking through a street in which a collector of swill had left her little cart, with her shaggy dog harnessed in for its motive power, in charge of her little child. A hack-driver, waiting in the street for his "fare" who had gone to make a call at a mansion near by, thought it would be fine to see if he could bring his vehicle round with a sweep that would take the shaggy wheels right off the little cart. His plan was evident, and Dr. Crosby walked slowly with his "eye out." Round swept the carriage with the neatest turn, and the snap of the little wheels, the barking of the big dog, the cry of the child, and the laugh of the driver as he rode off and picked up his "fare" again, were almost simultaneous. Dr. Crosby had noted the number of the hack, and when the poor woman came out he told her to take the cart to a certain shop, and have it repaired in the very best style, and send the bill to him. He then called at the stable where the hack belonged, told the story to the owners, and added that he held them responsible for the payment of the bill. They tried to deny that they could be so held, and said they would have nothing to do with the matter. In the course of time a bill of items which must have made a complete "one-hoss shay" out of the rickety little vehicle, and which footed up \$14, was presented to the Doctor. He paid it promptly, and as promptly sent it, receipted, to the hack office, with a note saying that if the money was not in his hands by six o'clock legal proceedings would be begun. At five o'clock a messenger appeared with the amount.

Once, in a Broadway stage, Dr. Crosby saw a lady hand up a bill, and when she called for the change the driver insolently told her he had returned it. Dr. Crosby went out of his way to ride to the end of the stage route, and when near it he sprang out and ran ahead. The guilty driver, guessing his errand, came running into the office, and handing him the money, stammered out that "it fell on the seat." But a new "whip" adorned that stage box the next day.—*Christian Worker*.

WORKERS NEVER GRUMBLE.

Every one who has had any experience in Christian work very well knows that the man who is earnestly engaged in the work of the Lord is not the grumbler of the congregation. The man who is engaged heart and soul in the Master's work has no time for finding fault. The worker never grumbles. The grumbler never works.—*Ex*.

OPPORTUNITIES OF USEFULNESS.

Christians whoever you are, whatever your sphere, whatever your gifts, whatever your station, God has a plan of life for you. More than this, He has a plan of useful life for you, a plan of doing good, certain occasions and opportunities of doing good all mapped out for you in His eternal counsels. These occasions and opportunities are to arise day by day upon you as you pursue your beaten path of life just as while the globe turns round upon its axis the sun in course of time rises upon those parts of it which before were dark.—*Goulburn*.

MEANNESS.

Some cold blooded men act on the short-sighted maxim that, "Business knows neither friendship or gratitude."

Years ago, the coachman of William Gray, an eminent Boston merchant, gave up driving horses for shaving notes. Mr. Gray loaned him a small sum, and, being shrewd, the fellow made him a little money. Moving to New York, he became a broker, and got bravely on.

One day he was at a dinner party, where a rich planter from Georgia was a guest. The conversation turned on the different way of investing money. The ex-coachman gave his views and added:

"If I had \$5,000, I could invest it in a way that would bring me double the sum inside of a year."

"What security will you give me if I lend you that sum?" asked the planter.

"The word of an honest man," replied the broker.

"You shall have the money on that security, to-morrow," said the planter.

The broker doubled within twelve months the five thousand dollars so generously loaned him by the noble planter, and returned it, with legal interest; and in the course of years he became a leading banker in Wall Street.

The planter, in the meanwhile, had become so embarrassed that the impending foreclosure of a mortgage threatened to sweep away his whole estate.

In this emergency he thought of the man he had once befriended. He visited his banking-room, recalled himself to the banker's memory, and stated his circumstances, and added:

"I need about the sum I once loaned you. If I do not obtain it, I am afraid I shall lose my whole estate."

"What security can you give me, sir?" asked the holder of the money bags.

"The word of an honest man," replied the Georgian.

"That will not pass in Wall Street," was the heartless reply, and he turned abruptly away.

The planter became a bankrupt. But mark the sequel.

The ex-coachman retired from business a millionaire. His money had made him rich, but it had not made him a man. One day a craze seized him. He fancied he was becoming poor, and that his destiny was to die in the almshouse. And while the delusion filled his brain, he committed suicide.

"Though the mills of God grind slowly, yet they grind exceeding small:
Though with patience we stand waiting, with exactness grinds He all."

—*Youth's Companion*.

HOW TO TREAT BOOKS.

Never wet your fingers to turn over a leaf. Be warned by the fate of the king in the Arabian tale. Never turn down a corner of a page to hold your place. Never put in a soiled playing card, or a stained envelope, or a bit of dirty string, or a piece of damp newspaper. Always use a regular bookmark. The simplest and one of the best, is a card as large as a small visiting card. By cutting this twice longitudinally from one end almost to the other, you will have a three-legged bookmark which rides a-straddle of the page, one leg on the page below and two on the page you wish the book to open at.

Never allow your books to get damp, as they may mildew. Never allow them to get hot, as the boards may warp, and the leather may crack. Never put them on a shelf, high up near the ceiling of a room lighted by gas as the results of gas combustion are highly injurious. Never put books with metal clasps or with embossed sides, or albums ornamented with decorative nails, on the shelves, by the side of other books, for the delicate bindings of the other books will suffer. Put all such hedgehogs of books in drawers or trays by themselves.

Never let books lean sideways for a long time, as it racks the covers. If the absence of one or more books from a shelf makes it difficult to keep the remaining volumes upright, insert a wooden block in the place of the missing books. It is well to have a supply of ash or walnut blocks resembling in size and shape an octavo volume. If these are at hand, one of them can be substituted for any book taken down, whether for study or to lend. A little slip of silicated paper glued on one side of this block would enable a record to be kept of the date when the book was taken away, and of the purpose. When there are only a few books on a shelf, the best block to cause these to stand upright is made by sawing diagonally in half a cube of wood six inches every way.

It is best not to cover the books of a library with paper. As Mr. William F. Poole puts it, "the covering is expensive, troublesome, and quite as much an injury as a protection to a book. A book covered with paper is likely to need rebinding sooner than if it be not covered." A room full of books covered with paper is dull and monotonous; and no one who has ever glanced into such a room will be inclined to disagree with Mr. Poole when he says that "books lose their individuality by being covered." This is only an aesthetic disadvantage; it also reduces the usefulness of the books, as they are less easily handled and kept apart and in order. However, it may be well to cover children's school-books, but with muslin, not paper.

Never attempt to classify books on your shelves by the colors of the bindings, or by the sizes of the books themselves. Put the works of an author together, as far as possible, however incongruous their size may be. And try to keep books on the same and kindred subjects as close together as may be convenient.—*The Critic*.

THE OLD ARM-CHAIR.

Eliza Cook.

I love it—I love it, and who shall dare
To chide me for loving that old arm-chair?

I've treasured it long as a sainted prize—
I've bedewed it with tears, and embalmed it with sighs;

'Tis bound by a thousand bands to my heart,
Not a tie will break, not a link will start.

Would you learn the spell? A mother sat there;
And a sacred thing is that old arm-chair.

In childhood's hour I lingered near
The hallowed seat with listening ear;

And gentle words that mother would give,
To fit me to die, and teach me to live.

She told me shame would ne'er betide,
With truth for my creed, and God for my guide;

She taught me to lip my earliest prayer,
As I knelt beside that old arm-chair.

I sat and watched her many a day,
When her eyes grew dim and her locks were gray,

And I almost worshiped her when she smiled
And turned from her Bible to bless her child.

Years rolled on, but the last one sped—
My idol was shattered, my earth star fled:

I learned how much the heart can bear
When I saw her die in that old arm-chair.

'Tis past! 'tis past! but I gaze on it now
With quivering breath and throbbing brow;

'Twas there she nursed me—'twas there she died,
And memory flows with lava tide.

Say it is folly, and deem me weak,
While the scalding tears run down my cheek.

But I love it—I love it, and cannot tear
My soul from my mother's old arm-chair.

MORAL INFLUENCE.

It is said that three bad men give a tone to a regiment. Six bad men will give a tone to almost any college class. With such great classes as our universities of the first rank now have it is very uncommon not to find that number of bad men in a class. Under the subtle operation of precedents in college life they may give a lasting taint to many a society organized in their university. A class, a college full of undergraduates, is a world in itself, but its members are not selected to match each other in moral matters. A young man who goes into college cringing and ducking, and acts like a poltroon in his first few weeks in presence of these rough-shod moral misleaders, is very likely to be trampled on through his whole four years. A young man who allows himself to be ridden over by the moral roughs of a college for four years is likely to be ridden over by the moral roughs of professional life, and most especially by those of politics and commerce. He is not likely to have courage to stand erect against the huge vices of his time. It is, therefore, of the utmost consequence that a young man entering college should be taught, in the first place, manliness. I have had great sympathy with a sentiment I once heard uttered by a distinguished college professor, that if a young man is ruined in college it is at least possible that he is not worth saving. Speaking from the point of view of affairs this side of the grave, this is not too stern a censure. If a young man, after such a training as now usually precedes a college course, cannot stand up in college against the ordinary moral temptations of the place, against the sneers of a few dissipated classmates, against the persecution that may be organized against him in his earlier years because of his moral attitude, then I say that such a young man is probably not worth saving for the great purposes of a courageous public life. We must look upon such men as, in most cases, weaklings and poltroons, and try to create a soul under the ribs of their death by pointing out their cowardice. Some men, I know, are naturally shy, and others brave; but to each temperament Providence assigns special weapons of self-protection. The sharp-horned elk in the wilds of Africa has been known to be sometimes a fatal antagonist of a lion. A Dean Stanley, in his preparatory school used to kneel down at his bedside in the midst of jeers from all quarters of the great apartment, and sometimes under missiles hurled at him from this corner or that, and offer his prayers as he did aforetime on his father's hearth. A shy boy, perhaps, never went into a rough public school, but in after life this man exhibited the same bravery to the very end that he manifested as a mere youth. His character, in his public career, like that of many another scholar, was formed in part, by the experience he had of standing up with vigor in defense of his moral ideals when he was in the preparatory school and in college.—*Joseph Cook*.

A preacher may be entertaining without being profitable.

Useful Hints and Recipes.

HOW TO CLEAN OIL-CLOTHS.—To ruin them—clean them with hot water or soap-suds, and leave them half-wiped, and they will look very bright while wet, and very dingy and dirty when dry, and soon crack and peel off. But if you wish to preserve them, and have them look new and nice, wash them with soft flannel and lukewarm water, and wipe thoroughly dry. If you wish them to look extra nice, after they are dry, drop a few spoonfuls of milk over them and rub with a small, dry cloth.

"RYE DROPS."—Rye drops fried are nice for breakfast. One cup of sour milk or buttermilk, three tablespoonfuls of sugar—if buttermilk is not used, put one tablespoonful of melted butter in with the sour milk—one well-beaten egg, one teaspoonful of soda—not a heaping spoonful either—and one of cinnamon. Make a stiff batter by the addition of rye flour. This is to be dropped by large spoonfuls into boiling lard. If the spoon is first dipped in the hot fat, the batter will not "string" from the spoon, but will drop all at once, and make the cakes the wished-for shape. They should be served while warm.

TO BOIL HAM.—Scrape and wash carefully in plenty of cold water. Put it to cook in boiling water enough to cover it entirely, hock end up; let it remain on the front of the stove till the ham begins to boil; then put it back, and let it simmer steadily for three hours. Take it off the fire, and let the ham remain in the water it is boiled in till cool enough to handle; then skin it, put it in a baking pan and sprinkle with about three ounces of brown sugar; run your pan into a hot oven, and let it remain a half hour, or until the sugar has formed a brown crust. This not only improves the flavor of the ham, but preserves its juices.

TO PREVENT MOULD ON JELLIES.—A correspondent of *The Continent* gives the following directions, which, if followed, will no doubt prove effectual, labor-saving, and economical: "In former years it was as much trouble to me to cover my jellies as it was to make them. My plan was to cut numerous circles of paper. The small ones were dipped in brandy and laid over the surface. Then a larger circle was immersed in white of egg, and drawn tightly over the cup, bowl or tumbler. The egg produced an air-tight covering, and also served as paste. My husband is a chemist, and one day, upon observing my tedious proceeding, he asked me why I did not lay a lump of paraffine on the top of the hot jelly, and let it melt and spread over it. The success was perfect. No mould—no branded paper—no paper at all! If a little doubtful in regard to whether or not the jelly is sufficiently stiff at the time of placing it in the glasses, the paraffine can be melted and poured over the cold surface after any length of time. When the jelly is needed for use, a knife slipped under the edge will remove the whole cake, which can be laid away for service next year. I have followed this plan for several years, and neither mould nor sugary surface has molested me."

Youth's Department.

SHUT YOUR MOUTH TIGHT.

By M. E. L.

A motto I give to the old and the young,
Who difficult find it to bridle this tongue.
'Tis this, when you're tempted to quarrel and fight,
O, please to remember and shut your mouth tight.

Keep your tongue from all evil, your life too
from guile,
Your heart with all diligence keep, too, the
while,
When tempted to say what you know is not
right,
Just please to remember and shut your mouth
tight.

Full many a strife and commotion is stirred,
Because some persistently seek the last word,
'Tis better by far to give up, than to fight,
Oh, friends, please remember and shut your
mouth tight.

In behalf of the right, in defence of the truth,
Let every people, from age down to youth
Speak boldly, remembering still, it is right
On certain occasions to shut your mouth tight.

When brought before Pilate, our own blessed
Lord

To some of His questions replied not a word;
Ask Him and He'll help you, and show when
'tis right

To answer, and when you should shut your
mouth tight. —National Baptist.

A LITTLE ARTIST.

Little Grace Waldron was voted a "wonderfully talented child" by her friends and teachers. She dearly loved her drawing lessons, and her maps and exercises were neater and more correct than those of any other girl in school. In fact, Grace was a very dainty, fastidious little girl. She liked fresh white dresses, and clean aprons trimmed with pretty fluted ruffles, and she felt very much injured if she could not have as many ribbons as she wanted.

"Grace is our little artist," said papa. "She can't bear coarse surroundings; she is a lover of beauty."

It was very true that Grace loved beautiful things. But everything beautiful has a hard, disagreeable part hidden somewhere about, just as the most dainty and exquisite flowers have roots in the common, ugly dirt. Mamma Waldron was afraid that her little girl was growing up to be afraid of the coarse and the disagreeable. She was afraid that she was learning to care more for beauty than for duty. One day in early spring Grace came in with a great cluster of trailing arbutus.

"O mamma!" she said, "isn't this lovely? I'm going to plant a spray like this with my water-colors."

"Yes, dear," said mamma. "But please put the flowers in water—they are very lovely,—and hang out the small pieces for Bridget. She has the toothache to-day, and she's getting belated with the washing."

"O mamma!"—and Grace's cheeks, as pink as the delicate arbutus, grew red with annoyance; "please can't Bridget hang the old things out herself? I want to paint now, while I feel like it."

"Go directly and help Bridget," answered the mother, firmly. "I would do it myself, but papa will be home to his dinner, and I have the dessert to make."

The "little artist" threw her flowers down in a pet, and went into the kitchen. Mamma put the pink beauties into a vase of water and set them on the sideboard. She looked at them sadly, thinking of all the pain her little daughter would have to suffer in learning that true beauty is of the heart and disposition.

Grace took the "small pieces" and sauntered out to the clothes-line.

"I can't do nothing that I want to," she said, quite disregarding grammar; "my teacher says that I shall make a great artist, if I try. I won't try,"—hanging a stocking on the line,—"I'll just be a washerwoman. It will wear me out to struggle between—between—between something and my hard fate. Oh, dear!"—hanging up the baby's apron,—"If I had money, like Annie Warren."

In aggrieved silence Grace hung out the collars and towels and handkerchiefs, and baby's pretty little bits of clothing. Then, instead of going into the house, she wandered off through the garden and orchard to the old willow by the river. The old willow was Grace's favorite spot for building air-castles. It was not a very healthful place in the early spring, when the little hollows in the fields were still white with lingering snow. But Grace did not think of that. She threw herself on the weather-beaten bench, and stared idly down the stream. The consequence

of this was that she fell asleep, and caught a violent cold.

Behold our little artist now, muffled in flannel, sitting in a warm corner, drinking elder-flower tea, and taking bitter mixtures. The lovely pink arbutus stands on a bracket near by. Grace can scarcely help crying as she looks at it. Her illness is serious, and it is many days before she can go out again, or even help mamma about the house. In the meantime Bridget's toothache proves to be a bad case of neuralgia; baby is teething, and mamma is pale and weary with overwork.

In the midst of the trouble comes Aunt Grace, the sweet young aunt for whom Grace was named. She is an artist, too. She has heard a good deal about little Grace, her tempers, talents and trials, and she wishes to take her away to her seaside home for a long, long visit.

Aunt Grace proposes the visit to mamma the next day after her arrival. Mamma consults the doctor. He says "No" at once. Grace's lungs are too delicate, since this last exposure, to be risked in the sea air. Grace knows about the consultation, and her disappointment is very great.

Aunt Grace promises to stay a month, and she begins to paint a cluster of arbutus. They have sent to the woods for a fresh supply, and little Grace watches the skillful hand that is picturing the exquisite blossoms. While the flowers are being painted, Aunt Grace and little Grace have much to say to each other.

"If I had gone home with you," said the child, "I could have had lessons every day."

"Yes," was the reply.

"And I should have learned so fast. And I spoiled it all by not being willing to give up my sketching a little while, and help mamma."

"You will miss some lessons in painting," said Aunt Grace, "but you have had a lesson in character-making. It is much more important to make a lovely character than to make a lovely picture."

The pretty picture of arbutus blossoms became Grace's property when Aunt Grace went home. Many a time it encouraged her to be patient. She often sat before it thinking, when she was too ill to work, of the cold winter when the delicate buds were hidden beneath the snow, and she said to herself over and over Aunt Grace's words: "First the darkness, the cold, the waiting, the patience, the trust, the endurance, then the perfect blossom."

She learned to wear coarse clothes, and to do drudgery. But her love of beauty never faltered, for it was born in her,—it was a part of her nature. By and by her blooming time came, and because she was deeply rooted in noble character the blossoms of her life became a blessing to many. —The Sunday-School Times.

LITTLE TIM.

Warm hearts are sometimes found under ragged jackets, as shown by the following incident:

A kit is a box of tools of whatever outfit is needed in any particular branch of business.

It surprised the shiners and newsboys around the post-office the other day to see "Little Tim" coming among them in a quiet way and hear him say:

"Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good, stout box, and the outfit goes for two shillings."

"Goin' away, Tim?" inquired one.

"Not 'zactly, boys; but I want a quarter the awfulest kind just now."

"Goin' on a skursion?" said another.

"Not to-day. But I must have a quarter," he answered.

One of the lads passed over the change and took the kit; and Tim walked straight to the counting-room of a daily paper, put down the money and said:

"I guess I kin write if you give me a pencil."

With slow-moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it.

He wrote:

"Died—Litul Ted—of Scarlet fever; aged three years. Funeral tomorrow, gone up to Hevin, left won brother."

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointed to the counter and gasped:

"I—I had to sell my kit to do it, b—but he had his arms around my neck when he d—died."

He hurried away home; but the news went to the boys, and they gathered into a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged, but big-hearted boys. Did God ever make a heart which would not respond if the right chord were touched?—Ex

THE LITTLE STRANGER.

As Doctor Byron was one day passing into the house, he was accosted by a very little boy, who asked him if he wanted any sauce, meaning vegetables. The doctor inquired if such a tiny thing was a market man. "No, sir, my father is," was the prompt answer. The doctor said, "Bring me in some squashes," and he passed into the house, sending out the change. In a few moments the child returned bringing back part of the change; the doctor told him he was welcome to it but the child would not take it back, saying his father would blame him. Such singular manners in a child attracted his attention, and he began to examine the child attentively. He was evidently poor; his little jacket was pieced and patched with almost every kind of cloth, and his trowsers darned with so many colors it was difficult to tell the original fabric, but scrupulously neat and clean withal. The boy very quietly endured the scrutiny of the doctor while holding him at arm's length and examining his face. At length he said:

"You seem a nice little boy; won't you come and live with me, and be a doctor?"

"Yes, sir," said the child.

"Spoken like a man," said the doctor, patting his head as he dismissed him.

A few weeks passed on, when one day Jim came to say there was a little boy with a bundle down stairs wanting to see the doctor, and would not tell his business to any one else.

"Send him up," was the answer; and in a few moments he recognized the boy of the squashes; he was dressed in a new though coarse suit of clothes, his hair very nicely combed, his shoes brushed up, and a little bundle tied in a homespun check handkerchief on his arm. Deliberately taking off his hat, and laying it down with his bundle, he walked up to the doctor, saying:

"I have come, sir."

"Come for what, my child?"

"To live with you and be a doctor," said the child with the utmost naivete.

The first impulse of the doctor was to laugh immoderately; but the imperturbable gravity of the little thing rather sobered him as he recalled, too, his former conversation; and he silently felt he needed no addition to his family.

"Did your father consent to your coming?" he asked.

"Yes, sir."

"What did he say?"

"I told him you wanted me to come and live with you and be a doctor; and he said you were a very good man, and I might come as soon as my clothes were ready."

"And your mother, what did she say?"

"She said Dr. Byron would do what he said he would, and God had provided for me." And said he, "I have on a new suit of clothes," surveying himself, "and here is another in the bundle," undoing the kerchief and displaying them, with two little shirts white as snow, and a couple of neat checked aprons, so carefully folded, it was plain none but a mother would have done it. The sensibilities of the doctor were awakened to see the fearless, the undoubting trust with which that poor couple had bestowed their child upon him, and such a child! His cogitations were not long; he thought of Moses in the bulrushes abandoned to providence; and above all he thought of the child that was carried into Egypt—and that divine Saviour had said, "Blessed be little children;" and he called for his wife, saying, "Susan, dear, I think we pray in church that God will have mercy upon all young children."

"To be sure we do," said the wondering wife; "and what then?"

"And the Saviour said, 'Whosoever receiveth one such little child in my name, receiveth me.' Take this child in His name, and take care of him."

From this hour the good couple received him to their hearts and home. It did not then occur to them that one of the most eminent physicians and best men of the age stood before them in the person of that child; it did not occur to them that

this little creature, thus thrown upon their charity, was destined to be their staff and stay in declining age—a protector to their daughter, and more than son to themselves:—all this was then unrevealed; but they cheerfully received the child they believed Providence had committed to their care, and if ever beneficence was rewarded, it was in this instance.—Parlor Magazine.

THE SECRET OF SUCCESS.

Not long before Mr. Lincoln became President he made an address in Norwich, Ct. A clergyman in the audience listened with keen interest. In the morning at the station he was introduced to Mr. Lincoln, who immediately asked him to sit with him.

He said, "Mr. Lincoln, I heard your address last evening."

"Yes, I saw that you did."

"But you don't mean that you could single out any one person in such a throng!"

"I knew you at once, before the Mayor introduced us."

"Well, Mr. Lincoln, will you please tell me how you acquired your wonderful art of putting things?"

Mr. Lincoln smiled. "Yes, you are quite right; I did acquire it, I worked for it. When I was a youth, nothing made me so mad as to have a man say a thing I couldn't understand. I went to my room, shut myself in, and stayed till, by walking back and forth, I had picked to pieces what I had heard, and then recast it into perfectly simple language."

A WORKER.

By Sydney Dyer.

"Were it not for me,"

Said a chiddee,

"Not a single flower on earth would be,
For under the ground they soundly sleep.
And never venture an upward peep

Till they hear from me,
Chiddee-dee-dee.

"I tell Jack Frost when 'tis time to go
And carry away his ice and snow,
And then I hint to the jolly old sun
'A little Spring work, sir, should be done,'

And he smiles around
On the frozen ground;

And I keep up my cheery, cheery sound
Till echo declares, in glee, in glee,
'Tis he, 'tis he,
The chiddee-dee."

"And then I waken the birds of Spring—

"Ho, ho! 'tis time to be on the wing.
They trill and twitter and soar aloft.
And I send the winds to whisper soft
Down by the little flower beds,
Saying 'Come show your pretty heads;
The Spring is coming, you see, you see,
For so sings he,
The chiddee-dee."

—Golden Days.

A PHILOSOPHER'S BOYHOOD.

Prof. Joseph Henry, one of the most eminent of American scientists, died May 13, 1878. On Thursday, the 19th day of the past month, his memory was honored by the unveiling at Washington of a magnificent bronze statue, made by W. M. Story, and costing \$15,000.

Among the interesting reminiscences of his boyhood is the story of his first pair of boots—a true story, often told by himself in later years.

When he was a boy, it was the universal custom to have boots made to order, and his grandmother, with whom he was living, indulgently allowed him to choose the style for himself. There was no great variety of styles. Indeed, the choice was limited to the question of round toes or square toes. Day after day Joseph went to the cobbler's and talked over the matter without coming to a decision, and this even after their manufacture was begun, until at last the shoemaker, fairly out of patience, took the decision into his own hands and made a most remarkable pair of boots—one boot round toed, the other square toed.

Later in life Professor Henry, often came deliberately to his decisions, with the advantage that he seldom if ever had occasion to abandon them.

While Joseph was a school-boy he acquired a taste for reading in this peculiar way. One day he chased a pet rabbit through an opening in the foundation wall of the village meeting house. While crawling about among dirt and rubbish a gleam of light enticed him through the open floor, and he found himself in a room

containing the open bookcase of the town library. The title of one of the books struck his fancy and he took it down. It was Brooks's "Fool of Quality," and he read, coming again and again through the hole in the floor, until access by the door was finally granted him. From this first book that he ever read with relish, he passed on to other works of fiction in that library.

A few years later, in a way almost equally accidental, his mind was turned to an entirely different class of reading.

Confined at home by temporary illness, he took up a book casually left on the table by a boarder, and entitled "Lectures on Experimental Philosophy, Astronomy, and Chemistry, intended chiefly for the Use of Young Persons. By G. Gregory." It began with a few questions: "You throw a stone, or shoot an arrow into the air; why does it not go forward in the line of direction that you gave it?.....Why does flame or smoke always mount upwards, though no force is used to send them in that direction? And why should not the flame of a candle drop toward the floor when you reverse it or hold it downwards? . . . Again, you look into a clear well of water and see your own face and figure, as if painted there. Why is this? You are told it is done by the reflection of light. But what is the reflection of light?"

The trifling incident of taking up this book may be said to have turned the whole course of this lad's life.

After his death this book was found in Professor Henry's library with the following entry upon the fly-leaf, written in his own hand:

"This book, although by no means a profound work, has, under Providence, exerted a remarkable influence upon my life. It accidentally fell into my hands when I was about sixteen years old, and was the first book I ever read with attention. It opened to me a new world of thought and enjoyment; invested things before almost unnoticed with the highest interest; fixed my mind on the study of nature, and caused me to resolve at the time of reading it that I would immediately commence to devote my life to the acquisition of knowledge."

Many young men quit school at sixteen years of age. They should take a lesson from Joseph Henry, and regard education as not completed, but just begun.—Ex.

Pleasantries.

The story of mankind in all ages is told in this little aphorism, attributed to a Georgia dandy:—"A man dat kin make a libin' playin' de fiddle aint ap' to pester de hoe handle."

A little girl in a Hartford Sunday-school, unused to diplomatic ways, sidled up to her teacher and naively said:—"Mother wanted me to find out in a roundabout way whether you are Mrs. or Miss—."

A tramp refused to saw wood for his dinner, giving as a reason that he was bitterly opposed to the destruction of our forests and would do nothing to encourage that kind of business. And he walked off picking his teeth.

A San Francisco inventor will soon have for sale in the tailor shops an instrument that is essential to the comfort of the wearers of tight trousers. It is a sort of telescopic rod made to be carried under the coat-tails. By the use of this prop the user can rest without sitting down at all.

A man up town made a wager with a lady that he could thread a needle quicker than she could sharpen a lead-pencil. The man won. Time, fourteen minutes and forty seconds. It is thought the result would have been different if the woman had not run out of lead-pencil inside of five minutes.

"Father," said Johnny, "this papersays that 'many prominent citizens are now ill with pneumonia and kindred diseases.' What is kindred diseases, father?" "Why, my son," said Smithy, "a kindred disease is—is—why—yes, yes! a kindred disease is one that runs through an entire family—kindred, relatives, you know. Surprised you didn't know that, Johnny."

"Hans, did I understand you to say your wife was lazy?" "Maybe you understood it dot I said so, shudge, but my mouth vasn't made for der Enklisch lank-wage, undt dot vas the reason. Vat I did saidt, shudge, vas dat mine frau vas der kind't of a voman dot vouldt rather put auf dill yesterday der work dot maybe some one don't vant to help her done to-morrow yedt."

THE MESSENGER.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

✒ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MAY 23, 1883.

We cannot but commend the efforts of our missionaries in the West, and indeed every where, to get the names of our people who may move into the neighborhood, and even states in which they are called to work. One great fault with us doubtless, has been that we have not kept track of our church members. But still we think it poor policy for us to try to organize and support congregations where we have but a handful of people with little hopes of gaining more. We have not men or means enough for that, and we believe it would be better in almost every case to seize upon strong growing centers of population, even though we have scarcely any members to begin with. Other branches of the Church go where there are many people and make church members. It is folly to suppose that we are to operate only where we can find those whose antecedents should incline them to our peculiar faith. In many cases these very people are absorbed by other churches before we can reach them, and we will never succeed until we are aggressive enough to enter the field of the world, and win our share of indifferent and disengaged men to Christ.

DECEASE OF REV. DIEDERICH WIL-
LERS, D. D.

This venerable minister of Christ has ceased from his labors. He died at his home at Bearytown, Seneca county, N. Y., on Whitsunday, at 4 o'clock, P. M., in the 86th year of his age. He had been ill but little more than a week, during which he suffered with an acute bronchial affection, together with the infirmities of age. His funeral took place on Wednesday, the 16th inst., and was largely attended. He was a most interesting man, whose life was eventful, and who has left behind him a name that will long be remembered. A reference was made to his remarkable career in our issue of February 7th, which was the 85th anniversary of his birth. A more extended sketch will be given as soon as the materials are furnished to us.

A CASE OF LEPROSY.

Dr. John V. Shoemaker, Lecturer on Skin Diseases in the Summer School, Jefferson Medical College, and Physician to the Hospital for Skin Diseases of Philadelphia, has published in the March number of the *Medical Bulletin*, of which he is editor, a report of a case of leprosy in Philadelphia. The patient was sent to Dr. Samuel D. Gross from Honolulu by Drs. Hagan and Trousseau, who are known to the profession as distinguished practitioners in the Sandwich Islands. The letter brought by the afflicted young man stated that they believed the case to be one of leprosy, and the examination here seems to confirm their opinion. This well authenticated case is of interest because it is supposed that a number of them have found their way to our shores, and people will be anxious to know if so serious a malady is likely to take its place among the diseases of this country. Another ground for interest in the case is the especial mention of the disease in the Bible, and a curiosity to see whether it will correspond with the descriptions given of it there.

The symptoms and peculiarities of the case brought to notice here in Philadelphia are very marked and show it to be the same as that common among the Jews in the Bible times. We are glad to see, however, that the conclusion arrived at by Dr. Shoemaker and other physicians is, that the disease is not contagious, as is commonly supposed. This view of the matter is taken by the professional men of the Sandwich Islands, who have much to do with the malady there, and who say they would not have sent the patient here if the health and lives of others could be imperiled by doing so. And this opinion is confirmed by all the medical experts of

the hospitals and lazarettos in the far off countries where the leprosy is common.

Yet, it seems that it was difficult to get the Philadelphia students into the classroom to examine the patient, because the fear prevailed that the disease was infectious. It is reasonable to suppose that this apprehension has grown out of false ideas taken from a careless reading of the Bible. A closer examination shows, however, that the separation of leprosy from the Jews was a ceremonial, rather than a sanitary regulation.

The disease was certainly a dreadful one, selected by God to bear testimony against sin, from which all sickness grew. It was often visited upon men as a condign punishment, and was incurable except by Divine interposition. It was a living death, and the Jew who came in contact with it became impure and unfit for the temple service, just as he did by coming in contact with a dead body. But that was the ground for excluding it from the common walks of men. Among the Gentiles, where the ceremonial law did not hold, lepers mingled with other people without fear of spreading the disease. It did not prevent Naaman the Syrian from holding high military command, the duties of which involved continued intercourse with all kind of people, from the king on the throne to the grinder at the mill. Those who may wish to study the subject will find the statements made by Trench very satisfactory and conclusive. They form the prelude to his comments upon the first cure of leprosy performed by our Saviour.

The Bishop of Gibraltar has refused to license an English Church at Monaco, the celebrated gambling place in Italy. The ground taken is that the establishment of a Church in such a wicked resort would give it respectability and attract English people there. This it will be observed is reversing the rule of missions which argues that the worse a place may be the more it stands in need of the Christian religion. The Bishop's mistake is such as Paul would have made, if he had declined to preach the Gospel or organize a congregation in Corinth because of the abominations that prevailed there.

The assertion that the dogs of the country cost more than the preachers, has often been made but frequently questioned. Here are some figures that will help to throw light upon the subject. The dog tax nets the United States Government about \$16,000,000 per annum, and the Commissioner of Agriculture says it costs \$50,000,000 per annum to feed them.

A protest signed by John Jay, Esq., Drs. S. Irenæus Prime, Philip Schaff and J. M. Buckley, and made in the name of the Evangelical Alliance of the United States, has been presented to the New York Legislature against the passage of the Bill which gives the Roman Catholics control of the House of Refuge in New York City. The protest sets forth the fact that under the plea of giving the inmates of the institution freedom in worship the Bill shows partiality and will place the children under the care of those inimical to Republican Institutions.

Among the questions asked and discussed at the Hicksite Friends' yearly meeting, held last week in this city, were these: "Are all our religious meetings, both for worship and discipline duly attended? Is the hour nearly observed, and are Friends clear of sleeping and other unbecoming behavior when assembled?"

There is such a thing as spreading even large gifts over too much territory. The eccentric old Canadian, Arunah Huntington, who left \$200,000 to be divided among the public schools of Vermont, has done something which will be of little practical value to the schools. Each district will be entitled to the insignificant sum of \$10, which will not advance much the cause of education.

An exchange says: "To determine the value of building stone, a meditation among the tombs is a very good thing, and a capital article on the 'life' of stone used for public or private structures could not fail to be written upon what might be observed in humble village graveyards or splendid city cemeteries. In far fewer years than most people imagine, monuments erected to last to the resurrection are in ruins—before the grandsons of 'the poor inhabitants below' are dead." Why not, then, invest at least part of the money that is put in grave-stones, so that it will help to support an orphan, or help the

cause of missions? We have spoken of this before, have we? Well, we expect to speak of it again from time to time, for we regard it as a subject upon which our people ought to think.

The exhibition of the Goethean Literary Society at Franklin and Marshall College on the 11th inst., has been spoken of as exceptionally fine this year. We are glad to hear that the efforts of the Diognothians on the evening of the 18th were equally creditable.

Our agent, Rev. H. K. Binkley, sends 18 new subscribers for the MESSENGER and 27 for the *Hausfreund*, from the Slatington charge, Rev. J. W. Peters, pastor.

PRISONS AND PAUPERS.

Under this caption, the Philadelphia *Evening Star* quotes from an article prepared by G. S. Griffith of Baltimore. Mr. Griffith, the well-known elder of a Reformed Church in the Monumental city, has given a great deal of attention to the subject, and is well qualified to enlighten the public in regard to it.

Since his recent visit to Philadelphia he has made this interesting statement of comparative facts on the subject of crime and pauperism, in which he compliments the city of brotherly love, but affirms that it has a much larger number of prisoners than the whole state of Maryland, though the former has some 900,000 inhabitants, while the latter contains 1,000,000. He thinks this proves that in our large cities there is always greater attraction for professional criminals, and a rough, rowdy element, than elsewhere. While there is truth in this inference, it must also be borne in mind, that the greatest munificence prevails in our large cities, in the erection of churches, and the endowment of homes and asylums for the unfortunate.

It is here that the extremes of society meet, and the best and worst aspects of human nature come to the surface. With great fairness Elder Griffith states that Philadelphia has 275 organized charities, a larger number than in any city of the world, except London.

We like his suggestion for the establishment of work-houses or work-shops; also laundries for women, so that all who desire temporary relief can obtain it by working for the same. V. H.

THE GREAT NEED.

The cry comes from every quarter—more ministers. It seems to be the great need of our Church to-day. We will add a few words to what has already been said by others.

There are places almost innumerable where a Reformed minister might do a good work. And we have just been thinking, that somewhat of system, plan or method might aid in solving the pressing and painful problem. It is well known that the Methodist Church has practically a graded ministry. Places and preachers correspond, are fitted together, with as much exactness as possible. The difference in ability and talent is great, varying from high theological and general culture and pulpit power down to the most meagre equipment for the ministerial office. The opinion seems to prevail in that Church, that country circuits, as a general thing, can get along very well with half-educated preachers, and that the "big guns" should all be located in big places. We believe in nothing of this sort. We do not believe in poor farming for poor land. Ability in the ministry is needed everywhere. It is a high honor to be called of God to preach the gospel to "common" people; and there is no place under the sun, that is inhabited by human beings, where an able ministry is not needed. We are glad that this false notion does not prevail in our Church. That ministers of prominence and learning are laboring in villages, rural districts and out-of-the-way places, as well as in large towns, cities and other centres of influence, culture and wealth, is a chief mark of the catholicity and apostolic character of the Reformed Church. May the sentiment never expire in our communion, among our ministry and people, that the most eminent of our clergy must not be regarded as too eminent to take charge of the poorest and most uncultured parish within our ecclesiastical domain. The contrary sentiment and practice is most pernicious to both ministry and people, as might be easily shown.

Then what? How will we secure well grounded and well equipped men for the work of the ministry in new fields? Viewed from the merely secular standpoint there is but little to attract a promising

young man of talent and intellectual acquirements. Then the only recourse is to the old-fashioned argument: "There is no fear in love," and that other, which has served as the Christian's battle cry in all ages, "Faith removes mountains." Our young theologians must be taught in the school of the prophets to "suffer hardship, as good soldiers of Jesus Christ," (2 Tim. 2: 3). If they are called of God they are called to this. They should be diligently taught that the most thorough preparation for their work only fits them to preach the gospel to the poor. A theological student should indeed aim high, but not at high Church steeples and towers, but at a high place in the Divine favor as a faithful servant of God. Such men we want, and such men will never want places. Wherever they go congregations will spring up at their feet.

But we must have the men, and the complaint is that there are not forthcoming. Here is a work for the ministry and people: To search out Christian young men, full of faith and of the Holy Ghost. It can be done; a sufficient number can be secured if but a half effort be made. Then what? Why this: Furnish the gold that perisheth to supply the means of developing the imperishable gold in those young men of God, that they may become shining lights in the world to lead sinners to Christ. Fill up the education treasury. Put in motion the whole machinery of the Church for the grand result. Men of wealth,—yea, all—for the love of God and your own salvation, consider what is demanded of you as helpers in this holy cause.

But we started out by speaking of "plan" for securing the desired object. Increasing the number of candidates for the ministry is not enough. But we will give our views in another article. K.

LAY TALENT.

While speaking of the great work accomplished by Elder Griffith in respect to prison reform and related topics, the question is suggested why do we not hear oftener from our lay brethren of the Reformed Church, in regard to matters of public interest? We have heard such queries propounded by others, and have never been able to give a satisfactory answer. Surely the lay element of the Reformed Church has its proportionate share of talent and influence throughout our borders; why is it not made more prominent?

We believe that our brethren are not given to the sounding of their own trumpets. They do not generally covet mention in the public prints and are not often interviewed by reporters. Still they are doing their work well, and in many cases enjoy the esteem of both the church and the public in their own spheres. Besides the above mentioned elder from Maryland, we know of at least one other from that state, who has enjoyed the title and honor of a State Senator for many years, while he is, at the same time chorister and Sunday-school superintendent in one of our old Reformed Zions.

Another brother enjoys equal respect in his native city, the capital of Pennsylvania, is connected with hospital and city mission work, and has a Bible class of about one hundred and fifty members. Many others have equal prominence in the places of their residence no doubt, but do not covet great publicity. V. H.

ROANOKE.

The Church, or that portion of the Church which is more directly responsible, is evidently repenting of the way in which our prospective mission at Roanoke was not established. At least this must be the case if we are to take the articles in the MESSENGER as indications of the general feeling on the subject. This is something over which every friend of the Church ought to rejoice. Repentance, though necessarily attended with bitter sorrow and grief, is usually regarded as the beginning of a better state of things. Reformation follows consciousness of wrong-doing and sincere and soul-searching regret. It is to be hoped that it will be so in this case. If this should not prove to be the result, the Roanoke utterances will be open to the charge of empty sentimentalism.

It is true, sometimes men find no place for repentance though they seek it carefully with tears. We take that to mean that they find no opportunity to retrace their steps or to get out of the unpleasant position into which they have brought themselves. But we do not believe that this will be the case in this Roanoke business. Rome was not built in a day. Neither was Atlanta. And Roanoke will likely repeat the history of other great cities of

the world in this respect. It may be true that a certain particular eligible site for a church can no longer be had. But there must certainly be others in the place, almost, if not altogether, equally good. There are even many good people in every large city who attend churches built upon lots which are not of first-class eligibility. Let us not be discouraged in regard to Roanoke because a certain site forsooth is gone.

But perhaps we will have to pay more now. I believe Brother J. C. B. said we were to have had the site for nothing, and as we did not go in and possess the land, when the proposed donors were ready, we will have to pay for it now. Perhaps that will not prove altogether an unmixed soil either. We are apt to value highly that for which we are compelled to pay a good round sum. And we don't always properly estimate that which we receive as a gift. There ought also to be some punishment inflicted upon us for the neglect which the brethren have pointed out. Perhaps Providence means to amerce us in a pretty large amount because we were not as vigilant, active and brave as we might have been. And, speaking of Providence in connection with the affair, might we not in the end obtain a site, which, while not suitable for a large and wealthy congregation, and a costly and imposing church building, would be every way suitable for the kind of a congregation and church building which we are most likely to have in the place, if we have one at all. It must be remembered that Roanoke is not in the center of a strong Reformed population. A mission of our Church would be likely to grow but slowly in the place.

No doubt there are some advantages to be secured at times by being first on the ground. But these advantages may easily be overestimated. To break the first ground or dedicate the first chapel, in a new town, is not the beginning, middle and end of a successful congregational history. There is a certain town in Western Pennsylvania where we went in at the very start, bought a good lot, put up a church and had it dedicated before some of the other denominations had taken any steps in that direction. That was about eight years ago. In the short time since then many of these sister churches have outstripped us. They did this not because we had the first church, but in spite of it. At Johnstown we tried to establish a church twenty years ago and failed. During the last few years, after the town had become twice or three times as large as it was then, we have tried again, and now appear to be succeeding.

If there is nothing more against still going forward with the mission at Roanoke, than has yet appeared, we do not think it ought to be given up by any means. Churches have succeeded in the past and will no doubt succeed again in the face of more unpropitious beginnings than this one seems to have made. If we feel that the Lord has a work for us to do at Roanoke, we should go now, at once, and set about doing it with the means at hand in the way Providence may direct. Perhaps the flood tide of a grand success will wash out the halting footsteps of past failure. L.

GOLDEN WEDDING.

Rev. A. B. Stoner, pastor of Grace Reformed Church, Philadelphia, has been making a visit to his old home near Ashland, Ohio, in attendance upon the festivities observed on the occasion of the Golden Wedding of his parents, Mr. and Mrs. John Stoner. The celebration was held on May 5th, when eight out of nine children, now living, with a still larger number of grandchildren, and other relatives, met at the homestead to congratulate the parents upon the happy occasion. After the presentation of a pair of gold spectacles to each of the parents, and other mementoes of affection, a poem was read by Rev. A. B. Stoner, suited to the circumstances, breathing the spirit of proper respect, and filial regard in keeping with the teaching of the 5th commandment. V. H.

Communications.

ORBISONIA MISSION.

Re-Dedication of Church—Altoona—Two Days' Visit to St. Paul's Orphan Home, Butler, Pa.

The undersigned aided the pastor, Rev. C. H. Reiter, at a very interesting communion service held in the Orbisonia Mission, at Orbisonia, on Sunday, April 15, 1883. The services began on Thursday evening previous. On Sunday morning the holy communion was celebrated with much interest and gladness of

heart, in view of the great fact, that the Risen Saviour is ever present to the humble believer, in the "breaking of bread." The words of cheer and comfort used on this occasion were those of Life and Immortality, based on the text, "Because I live, ye shall live also."

In the evening the congregation was very attentive, the theme of the discourse being that of "Christian Hope." Thus seven regular public services were held on this interesting occasion of the re-dedication of the Reformed church at Orbisonia; and it is to be hoped much good was accomplished, as both pastor and people seem to be much encouraged in their good work of going forward to possess this goodly land in the name and for the honor of our Reformed Zion.

At 5 P. M. on Monday evening, the undersigned, wearied and tired from the labors of the week, found comfort and repose at the hospitable mansion of Elder I. S. Reifschneider, in Altoona, Pa. Part of the evening was also profitably spent in the inviting study of the Reformed pastor at Altoona, who is much encouraged in his pastoral work in this great, growing mountain city. As co-editor of the "Mercersburg Review," he also gave us encouraging accounts of the great good this important quarterly is accomplishing, both for Church and State. The last number especially has attracted much interest on account of the importance and popularity of its contents. May this good impression of true theological merit ever continue, and never grow less or be diminished.

On Tuesday morning, rising up a great while before day, we boarded the express train at Altoona 4 A. M., and by 10.10 reached the town of Butler, the county seat of Butler county, Pa., containing a population of between three and four thousand persons.

Bro. Prugh met us at the depot, and in a short time conveyed us to the cheering and beautiful St. Paul's Orphan Home, situated on one of the highest hills that surround this town (and of them there are not a few), giving thus a situation, grand and important, both for health and beauty of scenery. This orphan home is under the care and management of the Pittsburgh Synod of our church, and in point of charity and Christian education is doing a good and important work, both for Church and State. We spent two days with Bro. Prugh and his large and interesting family. We visited the dining-room, heard these orphan children say grace in concert, saw them eat, with proper politeness and good manners, their good substantial food, well prepared; saw them at their sport and play in their extensive grounds; and in the evening sang, and prayed, and read the Scriptures together in household worship. Of course they expected a speech from us, as they do from all visitors, and it was not hard to speak to such attentive little auditors, who eagerly drank in every word of cheer and comfort to their immortal souls, destined to do good in the world and in the church, or if heart and mind are not wholly subdued by the power of Divine grace, will do evil and be lost to God and the church. Oh! what a mission has Bro. Prugh! He needs the prayers of the church, as well as her gifts and alms, for his moral field—the immortal mind of these orphan children reaches out to eternity, to God, to heaven; and is not limited by the boundaries of earth or the confines of time!

On Wednesday we visited the school-room of the Home, the kingdom of Miss Etta Prugh, where success, good instruction, good order and good morals abound and prevail. We also had a peep into the printing office, where the *Orphan's Friend* is set up and made ready for the publisher; and then during the day visited the public schools of town; and had an interview with Professors Mackey, Hassler, and Tirnstran; and on Wednesday evening lectured for Rev. Mr. Stauffer at his weekly prayer meeting service; and then early on Thursday morning we started for our home East—absent one week and three days.

On our journey home, as the steam horse, with his hidden power, and with mighty serpentine motion made his rapid strides of hasty flight amid the rugged hills of the old Alleghenies, we thought much of the orphans—much of our many friends at Butler, and much of what St. James says about the effects of religion, pure and undefiled, viz.:—"To visit the widow and the orphan in their affliction." We thought also of those words of the poet, that every now and then would flit through our mind, and stand out before us in living, tangible reality, as much so as the trees and hills around us, and with these words, I close this hasty sketch of a pleasant visit.

That man may breathe, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.

But he who marks from day to day,
In generous acts his radiant way,
Treads the same path the Saviour trod,
The path to glory and to God.

J. H.
Mercersburg, Pa., May 3, 1883.

CLASSIS OF LEHIGH.

Classis met in Mertzowa, Berks county, Pa., May 1, 1883. The opening sermon was preached by Rev. B. Weiss, from John xvi. 23-28. All the ministers of Classis were present except three, and all the pastoral charges, except two, were represented by their elders.

President: Prof. N. C. Schaeffer.
Stated Clerk and Treasurer: Rev. N. S. Strassburger.

Corresponding Secretary: Rev. E. A. Gernant.
Rev. J. J. Crist, of the Classis of East Pa., and Rev. J. P. Moore, of the Classis of Lancaster, Pa., were received as advisory members. The presence of H. K. Binkley, a licentiate of the Classis of Tohickon, was announced. Rev. Walter E. Krebs, the lately elected Principal of the Allentown Female College, was received as a member of Classis, after he had presented a certificate of dismission from the Classis of Gettysburg. Rev. I. E. Graeff was requested to supply St. John's congregation, Tamaqua, and St. Paul's congregation, Summit Hill; Rev. A. J. G. Dubbs the Reformed congregation at Emaus; Rev. B. Weiss the Reformed congregation at Blandon, and the St. Paul's in Windsor township, Berks county, and Rev. A. Bartholomew, the St. Peter's congregation in Carbon county, one year respectively.

Rev. B. Weiss was appointed chairman of the committee on Minutes of Synod, and the Stated Clerk chairman of the committee on Minutes of Classis, to prepare reports to be presented at the next annual meeting of Classis.

Inasmuch as it has come to the knowledge of Classis, that not all its ministers report their membership in full, Classis will hereafter insist upon full reports from all pastors. The request of Synod that ministers present to the prayerful consideration of young men the duty of consecrating themselves to the work of the ministry, was approved.

The Treasurer of Classis was instructed to pay one half of the amount of the Gelbach claim for the Church Extension Fund, assessed upon the Classis of East Pa. in 1874, together with interest to date. He was also instructed to pay the balance of the appropriation to the Bangor congregation, Northampton Co., Pa.

The deliverance of Synod, touching the credit that is to be given for contributions to Missions of Ursinus Union and for Beneficiary Education

in Ursinus College, was approved. The pastors were requested to comply with the direction of Synod, that all monies given for benevolent purposes, be reported to Classis.

The recommendations of Synod in reference to "the periodicals published under the direction of the Board of Publication," as well as the "Scholar's Quarterly" and "Primary Lesson Papers," were severally approved. The attention of pastors was directed to the request of Synod, that the Classes report in their statistical tables the number of copies of the Minutes of Synod they desire. The pastors were directed, according to the request of Synod, to keep the cause of the orphans before the minds of their people, and ask for liberal contributions in its behalf.

According to the recommendation of Synod, the consistory were urged to effect plans whereby aged indigent persons within their bounds can be cared for either among their friends, or by private arrangement.

The resolution of Synod, that pastors, elders, deacons and people continue to use all proper means to educate the public mind and conscience to favor the total prohibition of the manufacture and sale of intoxicating drink as a beverage by constitutional amendment, was approved.

The subject of erecting a monument to the memory of Casper Olevianus was referred to the congregations for separate action. The cause of Franklin and Marshall College was commended to the favorable consideration of pastors and congregations.

The addition of forty hymns as an appendix to Dr. Schaff's German Hymn Book, was approved. The office and work of deaconesses were referred to the congregations for consideration.

The committee on Examination and Licensure was instructed to examine the theological students, F. W. Smith and A. P. Horne, and report at an adjourned meeting of Classis, which will be held in St. John's Reformed Church, Allentown, Pa., on May 17, 1883, at 10 A. M. The student, Frank A. Guth, of the theological department of Ursinus College, was at his own request taken under the care of Classis. Classis granted Oscar P. Steckel an appropriation of \$200 for one year, to complete his studies in Franklin and Marshall College, at Lancaster, Pa.

Delegates to Synod of United States: Revs. I. E. Graeff, W. E. Krebs, N. C. Schaeffer, Ph. D., and N. S. Strassburger, primarii; Revs. S. A. Leinbach, B. Weiss, J. H. Leinbach and W. J. Kershner, secundi.

Elders R. H. Kramm, T. F. Butz, Solomon Griesemer and B. S. Levan, primarii; Elders Henry Steinert, Joseph Obert, P. C. Wanner and Conrad Paff, secundi.

Delegates to the General Synod: Rev. A. J. G. Dubbs, N. S. Strassburger, and S. A. Leinbach, primarii; Revs. W. J. Peters, I. E. Graeff, and J. H. Hartman, secundi.

Elders R. H. Kramm, T. F. Butz and Solomon Griesemer, primarii; Elders P. C. Wanner, Peter George, and Henry Steinert, secundi.

The lately appointed Foreign Missionary, J. P. Moore, addressed Classis in reference to his appointment and the work which he proposes to perform in Japan. The president and several members of Classis made appropriate remarks in regard to the subject of Foreign Missions.

Classis will meet in annual sessions in Zion's Reformed church, Allentown, Lehigh county, Pa., on the first Sunday after Easter, April 17, 1884, at 7.30 P. M. STATED CLERK.

CORN PLANTERS.

Editor of Messenger:—Superintendent W. R. Lawler, of Zion's Reformed Sunday school at Allentown, Pa., on Sunday last past called attention to the fact that the school had last fall unanimously declared to again offer its services this year to the Superintendent of Missions, as co-laborers in the army of corn planters for the missionary cause, and as the services of this school, as well as of all the Reformed Sunday-schools were accepted under a special call, it was time that arrangements were made to engage in the work. After some remarks upon missionary work by the superintendent, small envelopes containing fifteen grains of corn each, were then distributed to all the members of the school, with directions to plant and cultivate the same for this special purpose.

The hope was also expressed that the yield might be a good one, so that the efforts of the school in this direction might result in a handsome sum toward the object for which it is intended.

I am confident in saying that if the same feeling and interest which seems to move Zion's Sunday-school in this work, actuates all the Sunday-schools who are expected to take part, that the Superintendent of Missions, and those who assisted in getting this plan under way, will be surprised at its result. Z.
Allentown, May 14, 1883.

ASCENSION DAY AT MIDDLETOWN, MD.

Some years ago, the General Synod which met in Philadelphia, by solemn resolution unanimously adopted, enjoined upon its ministers that they should "keep" Ascension Day with fitting observance. The resolution, as far as our English pastors and congregations are concerned, is virtually a dead letter on our statute book, as only here and there, in exceptional cases, do we find any fit and proper celebration of the day, which commemorates the full and glorious consummation of our redemption in the ascent of our flesh into the heavenly places—into the glory of the Father, which the Son, our Saviour had with Him before the world was.

To make no arraignment of the church at large in all the Maryland Classes, this resolution of the General Synod is sufficiently honored and obeyed nowhere but in Frederick and Middletown, at which latter place the writer had the pleasure of witnessing and joining in the observance of the late Ascension Festival.

In Middletown (as in Frederick also) the day is celebrated by old and young alike in choosing this day as their Sunday-school anniversary. The carefully prepared programme in three sections, set forth, first: The fact of the Ascension; second, The significance of the fact; and third, The missionary character which our Lord gave to His Church in the words of the great commission, "Go ye into all the world" and disciple the nations, etc.

The Rev. S. S. Miller, of Boonsboro, Rev. N. H. Skyles, of Jefferson, and the Rev. J. S. Kieffer, of Hagerstown, delivered appropriate addresses upon these themes respectively, in the order named, and were listened to with profound attention by the large congregation which filled the church. The whole service was, as intended by the pastor, pre-eminently missionary in its character, and made to bear particularly upon the missionary work of our church in the Empire of Japan. The offerings of the children and those of the congregation will exhibit a respectable sum to be devoted to our Japanese Mission.

The liturgical services were conducted by the pastor, the Rev. Dr. Staley, and the Rev. Mr. Milburn of the M. E. Church. The music by the Sunday-school choir and the floral decorations of the church were very beautiful and appropriate, and the entire occasion was one of great profit and enjoyment to all present.

In conclusion, the writer desires to ask why it is that our pastors (the people are not to blame) who observe Christmas, Easter and Whitsunday,

so generally neglect to observe Ascension, the crown and glory of them all?

Church News.

OUR OWN CHURCH.

Synod of the United States.

Heidelberg Congregation, Philadelphia.—Heidelberg Reformed church, Philadelphia, received 21 on Whitsunday, 16 by confirmation, and 5 by letter. This makes 78 received within the past two months. Rev. James I. Good is pastor.

Greensburg, Pa.—The First Reformed church of Greensburg, Pa., will be dedicated to the worship of God on the first Lord's Day in June, when the following services will be held:—
1st. Dedication services at 10.30 A. M. Sermon by Rev. D. E. Klopp, D. D. Liturgical service by visiting brethren.

2d. Centennial services at 2.30 P. M., commemorative of the founding of the Reformed Church in Western Pa., by Rev. John William Weber, who was the first Reformed minister west of the Alleghenies. Opening address by Rev. A. E. Truxal, to be followed by short voluntary addresses.

3d. Evening service. Sermon by C. R. Dieffenbacher, pastor.

Lancaster, Pa.—St. Luke's Mission had an interesting and profitable observance of the Whitsunday festival. The chancel was tastefully decorated with floral crosses, bouquets, and potted plants, and on the wall within the recess was the inscription, "The Comforter which is the Holy Ghost." A beautiful communion set, baptismal bowl, and fair linens for the altar, a thank-offering of those who had been confirmed in former years, and those confirmed at this service, in commemoration of their first communion, and the pastor and a few other members, was consecrated at the morning service. Nine persons were received into full communion by confirmation, and one by baptism and confirmation. The sermon was preached by Rev. E. V. Gerhart, D. D., and the number of communicants was the largest in the history of the mission. At the evening service three children were admitted to the blessings and privileges of the covenant of grace in the ordinance of holy baptism.

Moore.—The Post Office address of Rev. J. P. Moore has been changed from Millersville to No. 127 South Duke street, Lancaster, Pa.

Orbisonia Charge.—The spring communions were brought to a close on Whitsunday. The services were all well attended, and a spirit of deep solemnity seemed to characterize the congregations during the services, which were continued nearly a week in each of the churches. Six persons were added to the church, five by certificate and one by confirmation. The number of communicants was large. Rev. C. H. Reiter is pastor.

Manheim, Pa.—The pastor, Rev. S. B. Schafer, reports that services were held every evening during the week preceding Whitsunday, as well as during Holy week, which were well attended and resulted in the addition of six persons to the church—2 by certificate, 2 by renewal of profession, and 2 by confirmation, both of whom received adult baptism, and are both heads of families. The prospect for additions in the near future looks very encouraging.

St. John's Reformed Mission, West Phila.—On Whitsunday the holy communion was celebrated by this congregation. Five new members were added to the church—2 by certificate and 3 by confirmation. The presence and power of the Spirit was manifest on this occasion and a blessing was given to devout worshippers. In connection with the four members admitted by certificate during the Easter season, there has been an increase of nine members to this congregation. This mission during its history has been seriously tried, and to-day it is called to battle with many difficulties. Every effort is being made by the congregation to meet its present demands and in devising plans to change its location. In its present situation the circumstances are unfavorable to its growth and development. The Aid Society, the teachers and scholars of the Sunday-school, are striving to do what they can to improve the condition. Every effort, upon which it can be expected that God's blessing will rest, is put forth to maintain a foothold for the Reformed church in West Phila., and while a little band is wrestling in the work, let it be known that sister churches are nigh to help with their sympathy, their aid and their prayers.

Moore.—Rev. J. P. Moore, pastor of the Millersville charge of the Reformed church, and missionary-elect to Japan, preached his farewell sermon to the Rohrerstown congregation on Sunday, May 6th, and to the Conestoga, Centre and Millersville congregations on Sunday, May 13th. The attendance was in each case very large, and the interest and feeling manifested, deep. At Millersville, in the evening, all the other churches closed and the pastors with their congregations were present in large numbers, as were also the teachers and students of the State Normal school of the place. The large and beautiful church was, as some think, never so full, and many were turned away for the want of room. Rev. Markley of the Lutheran, Rev. Hoover of the Evangelical, and Rev. Wheeler of the M. E. Church, took part in the exercises, the latter made some touching and eloquent remarks, in which he tendered the sympathies and the goodwill of the Christian people of Millersville to the missionary and his wife. Nothing among the churches of Millersville has ever occurred which enlisted so much interest and called forth so many expressions of sympathy as this event. During a pastorate of all but five years the pastor preached 472 regular sermons, officiated at 64 funerals, baptized 50 infants, solemnized 51 weddings, confirmed 62, received 26 by certificate—total 88. The congregations are prosperous and things in the charge are more hopeful than at any time during the present pastorate. The pastor left with the regrets of all his people, and it was only because of the higher call to the foreign missionary work that they became reconciled to the separation.

Hartzel.—Owing to the condition of his throat, Rev. J. S. Hartzel has resigned the South Bend charge. His post-office address will be changed to Wayne street, below Manheim, Germantown, Pa.

Synod of the Potomac.

Martinsburg, W. Va.—The communion held at this place at Whitsunday was quite large. There were four additions to the congregation, making 32 during the year.

Taneytown, Md.—The Reformed congregation has purchased, and has all the money subscribed to pay for the Presbyterian interest in the Union Church property at Taneytown. At a communion service lately held twelve were added by confirmation and one by certificate. Rev. P. A. Long is the pastor.

[Synod of Ohio.

Grace Reformed Church, Tiffin, Ohio.—The Grace Reformed church, Tiffin, O., of which Rev. Dr. Hibshman is pastor, celebrated the first communion of this lately organized congregation on Sunday, May 6th. A large audience was assembled, and 124 persons partook of the blessed Supper. 17 persons were added to the congregation, 6 by confirmation, and 11 by certificate and renewal of profession. A fine location, in the

heart of the city, at a cost of \$5,500 has been secured whereon to build a house of worship and a parsonage. Plans have been adopted, and the work of building is vigorously pressed. The pastor expects to occupy the Manse by the 1st of August, and to consecrate the church on next Christmas. The congregation promises to become strong numerically, and to accomplish great things for our Reformed Zion in the future, in co-operation with the other two Reformed churches of this city.

TIME AND PLACE OF ANNUAL MEETING OF CLASSES, 1883.

The Classes of the Synods of the United States, Potomac, and Pittsburg, will meet as follows:—

- 15. Lebanon Classis, in Tamaqua, Schuylkill county, Pa., Thursday, May 24th, at 8 o'clock, P. M.
- 16. Westmoreland Classis, Mount Pleasant, Westmoreland county, Pa., Thursday, May 24th, 7.30 o'clock, P. M.
- 17. North Carolina Classis, in Pilgrim church, Davidson county, N. C., Thursday, May 24th, 11 o'clock, A. M.
- 18. Gettysburg Classis, in New Oxford, Adams county, Pa., Thursday, May 24, at 7.30 o'clock, P. M.
- 19. Carlisle Classis, in Sulphur Springs church, Cumberland county, Pa., Thursday, May 24th, 8 o'clock, P. M.
- 20. Clarion Classis, in Salem church, Emlenton charge, Venango county, Pa., Thursday, May 31, 7.30 o'clock, P. M.
- 21. Somerset Classis, in Hyndman, Bedford county, Pa., Thursday, June 7th, at 7.45 o'clock, P. M.
- 22. Philadelphia Classis, in Trinity church, Philadelphia, Pa., Friday, June 8, at 8 o'clock, P. M.
- 23. Portland-Oregon Classis, in St. Peter's church, Oregon City, Oregon, Thursday, June 14th.
- 24. San Francisco Classis

NOTICE.

The annual meeting of the Board of Directors of St. Paul's Orphan Home, will be held at the Home, Wednesday, June 13, 1883, at 2 o'clock, P. M. It is earnestly hoped that each member of the Board will be present and remain to the close of the sessions.
J. McCONNELL,
President of the Board.
Salina, Pa., May 14, 1883.

NOTICE.

The brethren expecting to attend the meeting of Philadelphia Classis on the 8th of June, and wishing entertainment, please notify the pastor of Trinity Reformed Church, 1541 North Seventh street, as soon as possible, so that suitable arrangements may be made.
D. E. KLOPP.

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Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.
CHAS. G. FISHER,
April 10, 1883. Supt. Ref. Ch. Pub. Bd.

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Miscellaneous.

CALLING THE SPRING FLOWERS.

By Augusta Moore.

The sun looked forth one day in spring,
When merry winds were blowing,
And shouted, "Winter, haste away!
Soft streams, begin your flowing.

"Lift up, lift up, fair flowers, your heads,
Each in your destined order;
In forest aisles, in garden beds
In meadow, lane and border."

Beneath the dead leaves of the past,
Under the snows departing,
A stir began. Oh, glad and fast
The listening flowers were starting.

Anemone and Liverwort
Rose in their woody places,
With soft, white mantles on their heads,
Veiling their tender faces.

Arbutus, best beloved of spring,
Shook off her snowy cover,
And laughed to hear red Robin sing—
The brisk, courageous rover!

She spread her waxen garments wide,
And touched with fragrant fingers
Meek Violet, sleeping near her side,
"My dove-eyed sister lingers."

Blood-root, with pallid cheeks arose,
And Star-flower, pure and tender,
Shone out from cool, damp shelters, where
Soon bloomed Wood-sorrel slender.

Then yellow Cowslip hasted on,
With tufts of wholesome bitter;
And golden King-cup marched along,
Rank after rank a-glitter.

But first came laughing Dandelion,
Areturus of the meadow;
Till suddenly his golden plumes
Changed to a winged shadow.

Sweet Violet awoke and smiled,
With Innocent beside her;
Waiting for Wildrose, fair as wild,
For Violet must guide her.

Along the dim and shady way,
Where eerie voices calling,
Lure all the lovely flowers to stray,
Where leaves and lives are falling.

And, there, when June's sweet music rose,
And through the land was ringing,
The spring flowers passed, to find repose
Reached not by Summer's singing.

—Journal of Commerce.

Selections.

Govern your thoughts when alone, and your
tongue when in company.—*Thomas a Kempis.*

Heaven must be very near to us, else how
could the angels be so near to us, and yet so near
to God?—*Schönberg-Cotta Family.*

All the doors that lead inward to the secret
place of the Most High are doors outward—out
of self, out of smallness, out of wrong.

He that seeketh forgetfulness of God in this
life will reap the reward of being forgotten by
Him in the world to come.—*Bishop Seymour.*

The praise of an envious man is far less cre-
ditable than his censure; he praises only those
whom he can surpass, and censures all who sur-
pass him.

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

—Longfellow.

The love of Christ is like the blue sky into
which you may see clearly, but the real vastness
of which you cannot measure. It is like the sea,
into whose bosom you can look a little way, but
its depths are unfathomable.—*M. Cheyne.*

Science and Art.

A trestle bridge across Lake Pontchartrain,
on the New Orleans and Northeastern Railroad,
will be 21 miles long.

Electricity has been utilized to drive piles in
the river Lee, in England, upon which is to be
built a coffer-dam. Two dynamo-electric ma-
chines, connected by two wires to a pile driver,
transmitted the power. The dolly, which weighs
from four to five hundred pounds, moved easily
and regularly.

It is stated by Dr. Merkel that the height of a
person, after a night's rest, measured before ris-
ing, exceeds by two inches the height measured,
when standing, in the evening. The plants,
arches, and intervertebral discs yield, and on ris-
ing there is a diminution in the articulations of
the lower extremities.

A paper read before the Biological Society of
Paris tells us that the condition known by the
term "dead drunk," is produced, when the vital
fluid presents the proportion of 1 of alcohol to
195 of blood. When the inebriate continues to
drink, until each 100 parts of blood contains one
part of alcohol, death invariably ensues.

What may be called vegetable ivory is now
made from the Irish potato. The potatoes, when
peeled are soaked in pure water, and then in
water in which a little sulphuric acid has been
mixed. Afterward they are boiled in diluted
sulphuric acid, and when done are washed in a
stream, first of warm and then of cold water, and
then slowly dried. The ivory thus prepared is
of more even grain, easier to turn, and not so
liable to split in a dry air as the ordinary vege-
table ivory.

HONEY ANTS.—The Freie Presse of San An-
tonio, Texas, tells of a species of ants found in
that State which make a honey equal to any that
is produced by bees. The little insects store the
honey as they gather it, in a pouch about the
size of a small pea that is attached to their
bodies. When this pouch is full they march
into the cells of their subterranean habitations,
and there unload. The Presse says that these
ants hills are as full of honey as bee hives,
and suggests that they could be turned to the
same practical food-producing use if similar
ants were taken in breeding and cultivating the
insect.

Personal.

Messrs. Moody and Sankey have returned to
this country for rest.

Mr. Gladstone is said to have amused him-
self one day in March by felling a tree, the task being
completed in half an hour.

The Rev. James Freeman Clarke, of Boston,
who has recently entered upon his 75th year, is
said to be very vigorous for his age.

The American Minister to Rome, Mr. Astor,
occupies the highest floor of the Palazzo Rospi-
gliosi. It is a colossal palace built on the
ruins of the *Thermae* of Constantine, and is in the
most healthful quarter of Rome, and has the
purest water. It has courts where regiments
might manoeuvre, and hanging gardens, and has
been decorated by Michael Angelo, Leonardo,
Rubens, and Titian.

Not many men can point to such a record of
tireless activity in press and pulpit as the Rev.
Dr. Theodore L. Cuyler. In connection with the
recent celebration of the twenty-third anniver-
sary of his Brooklyn pastorate and the thirty-
seventh of his ministry, it is worth noting that
Dr. Cuyler has written more than twenty-one
hundred articles for the religious press, and has
received into church-membership more than 4000
persons, of whom about 2000 were admitted on
confession of faith.

On the day before the reception tendered her
recently, at St. George's, Bermuda, the Princess
Louise went for a solitary stroll along the shore;
and, after a time becoming thirsty, she stopped
for a drink at the cottage of a negro fisherman.
No one was there but "auntie," and she was busy
as could be ironing a shirt for her "ole man" to
wear at the reception. The Princess asked for a
drink. "Ise so fea'ful busy, for Ise bound to see
de Queen's chile to-morrow." "But, if you'll get
me a drink, I'll iron while you do so," said the
thirsty Princess. The offer was accepted, the
Princess finished the shirt, and got her drink,
and then revealed her identity. "Fo' de Lo'd
honey!" exclaimed "auntie," when she recovered
from her surprise. "Ole man no' no one else
ever wear dat shirt again, nohow."

Items of Interest.

Connecticut has 1055 clergymen and 1189 bar
tenders.

Forty counties in Kentucky have not a tele-
graph wire within their limits.

France has maternal schools for deserted child-
ren under the age of seven. It takes a good many
schools for the deserted illegitimate children of
France.

Food, rents and labor have advanced 25 per
cent. within a year in Palestine, and the Govern-
ment has issued an order prohibiting the landing
of Jewish immigrants.

Naples has about as many people as Chicago,
and Milan rather more than Baltimore. Turin
and Palermo would rank with Cincinnati and the
Eternal City has a population of 300,467. Popu-
lation in Italy increases a little less than 1 per
cent. per annum.

The word "cameo" is from the Aramaic
Kamea, an amulet which was worn as a supposed
protection from magical charms. Earrings were
worn for the same purpose. These amulets, as
we learn from Hosea, were usually engraved with
idolatrous signs.

A tree is reported to be still flourishing at
Amarapura, in Burmah, which was planted 238
a. c., and is therefore now 2,170 years old. His-
toric documents mention it in 182 A. D. and in
223. The king's oak in Windsor Forest, Eng-
land, is 1,000 years old.

A chemist named Dittmar has discovered a pro-
cess of solidifying coal oil and arrangements
have been completed at Baku, Russia, for manu-
facturing candles from kerosene which will have
greater illuminating power than tallow, and can
be sold much cheaper.

The gross weight of diamonds which passed
through the post office of Kimberley, South
Africa, in 1880, was 144½ pounds avoirdupois,
valued at £3,367,897. At the end of last year
22,000 black men and 1700 white men were em-
ployed at the mines in that region.

In the early days, by order of the Great and
General Court of Massachusetts, a highway was
laid out from Boston to a bluff upon the Charles
River, near Newton, and the commissioners re-
ported that a highway further to the west would
never be needed. It extended ten miles west of
Boston.

A New Hampshire paper says that the country
district school in the State is far from being what
it was a generation ago. Benches which were
crowded then are nearly empty now, and in the
place of merry groups of children scattered along
the roadway, here and there a solitary scholar
takes up his lonely walk to school. The towns
very generally make liberal provision for their
schools, but they have not the children to send.

Two Boston ladies are the joint owners of a
model or "dummy," such as dressmakers use,
which they have named Miss Grace, and which
has to be frequently transferred from one to the
other according to the terms of the partnership.
One of the ladies sent her coachman for the
dummy the other day, and forgetting that he was
a new hand, merely told him to drive over to
Mrs. B.'s and get Miss Grace as soon as possible.
The man was gone about an hour and a half, and
when berated by his mistress for the delay,
explained that he had walked the horses every
step of the way, for fear of shaking the sick
lady, "she seemed to be so bad when they put
her in."

The Czar's coronation festivities in Moscow
will comprise a rout at the palace, a ball given
by the Governor-General of Moscow, a dinner by
the nobility of Moscow, followed by a second ball
at the residence of the Governor-General. No
fetes will be given by the foreign representatives.
At the close of the festivities, which will extend
over seven days, the Emperor and Empress, the
Court, and the foreign guests will return to St.
Petersburg, which their Majesties will enter in
state, the imperial procession being formed at the
Nicolaï Railroad station, and proceeding thence
to the palace. A series of banquets and other
entertainments will afterwards be given in the
capital by the foreign guests and some of the
diplomatic representatives.

In the masonry of the College of Santa Monte
in Granada is a stone which tradition credits
with the power of insuring the marriage within
a year of any one who touches it. On April 3,
1882, two young ladies paid a visit to the old
Moorish capital and were shown over the college
with unusual deference by one of the resident
clergy. When they came to the "marriage-
stone" the Padre smilingly explained the pecu-
liar powers which popular superstition ascribed to
it. "Touch it," said one of the ladies to her
sister, who complied with special unction, touch-
ing the stone not once but repeatedly. The
young ladies were the Spanish Infantas Dona
Isabel and Dona Paz, and it was the latter who

put the old tradition to the test. She was mar-
ried to Prince Louis of Bavaria on April 2, 1883,
and the people of Granada are more than ever
convinced that the "marriage stone" is a price-
less treasure.

Books and Periodicals.

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lish & Co., 710 Arch street. Pp. 240. Sent
post-paid on receipt of price, \$1.25.

Mr. Reed is a well-known elocutionist, who has
won much praise at colleges and at teachers' in-
stitutes, before which he has given practical illus-
trations of his art. We wish that his services
could be secured to give the young men of our
schools and theological seminaries a course of
lessons. In the absence of that his book will be
a great help to those who wish to improve their
reading and speaking. The title page indicates
the ground covered in the work. The book is
published in good substantial form.

WHAT TO DO. By Mrs. A. K. Dunning. Phila-
delphia: American Sunday-School Union, 1122
Chestnut Street; New York: 8 and 10 Bible
House, 12mo. Cloth. Illustrated. Pp. 218.
Price, \$1.10.

This is one of three volumes that are to make
up the "What to Do" series, the others to bear
the titles, "How Not to Do It," and "How to Do
It." It is often easier to do things than to find
out what ought to be done. This makes child-
hood comparatively easy, since duty is often de-
termined by older persons, and what the children
have to do is simply to obey. Yet, even in the
minds of the young, questions arise which are of-
ten perplexing, and this little book will help to
throw light upon many a path. It brings out
the principles which ought to actuate our lives,
and illustrates them in a simple story.

THIRD BIENNIAL REPORT OF THE STATE BOARD
OF AGRICULTURE, to the Legislature of the
State of Kansas. For the years 1881-82. Em-
bracing Reports of appointed officers, together
with Statistical Exhibits, also a colored outline
Map of the State, and Sectional Maps, in colors,
of each county, showing their relative size and
location, Railroads, Towns, Post Offices, School
Houses, Water Powers, etc., etc. Topeka,
Kansas: Kansas Publishing House. 1883. Pp.
715.

We have received a copy of this work from
Hon. Wm. Sims, Secretary of the Kansas State
Board of Agriculture. It is chock full of infor-
mation, and we commend it to the thousands who
have their eyes turned westward.

THE WISDOM OF HOLY SCRIPTURE with refer-
ence to sceptical objections, by J. H. McIlwaine.
New York: Charles Scribner's Sons. 1883.
Pp. 488. Price, \$2.50. For sale by Claxton &
Co., Market St., Phila.

A hasty glance is all that we have been able to
bestow on this work, but that is sufficient to re-
veal its excellence and worth. It consists of a
series of studies on various topics, all of which are
more or less closely connected with the revelation
of God in the Bible. It treats of miracles, show-
ing that they are antecedently probable in a sys-
tem of things which originated in the greatest of
all miracles—that of creation; the relations be-
tween revelation and science and between religion
and politics; the creation, sin and fall of man;
the complex personality of Christ and of the new
man in Christ; marriage and society, exhibiting
the fundamental principles of Christian sociology;
the moral difficulties of the Old Testament and
their solution in the teaching of Christ. Written
in a clear and vigorous style, it displays much
originality of thought, while it is at the same
time thoroughly orthodox. It is evidently the
fruit of long study by a thoughtful and scholarly
mind. The aim of the book is mainly apologetic:
it was written "with reference to sceptical ob-
jections;" and in his endeavor to meet these,
the author has done good service. It is plain, he
thinks, from the past history and present state of
the controversy, that the schism between science
and revelation could never have arisen unless either
scientists or theologians had transcended their
own legitimate department of knowledge and in-
vaded the province or domain of the others; and
assured that there must be some common ground
where reasonable people can stand without preju-
dice against either, and with their minds equally
open to both of these grand sources of truth and
well-being, he seeks to establish a principle of in-
terpretation which, consistently applied to the
whole Scripture, shall leave no legitimate ground
for science to deny the truths of revelation, nor
for religion to call in question the truths of sci-
ence. And this principle is that the Holy Scrip-
tures were given, not to teach the truths of sci-
ence, upon which, consequently, they are no au-
thority, but to reveal moral and spiritual truths,
in the revelation of which they are infallible.
The book will be found helpful to many troubled
minds, and, as such, we hope it may be widely
read.

THE GUARDIAN, a monthly magazine for young
men and women, Sunday-schools and families.
Rev. J. H. Dubbs, D.D., Editor. Contents for
June, 1883: Speak to them Kindly, by N. C.
Heister; Reverence, by Rev. John S. Stahr, A.
M.; Leaves from my Note Book, by the editor;
Sahara, by the editor; Beginnings of the Reform-
ed Church, by the editor; The Man he Meant;
Counterfeit Christianity, by the editor; A Story
of the Early Church; A True Servant who be-
came a Brave Master; The Captain's Word.
Our Cabinet: Illegible Manuscript—The Money
Eater—An Ancient Calumny; Our Book Table.
Sunday-School Department: Sunday-school Va-
cations—Providence; Better Rub than Rust—
Modesty Rewarded; The Bishop and the Robber—
Suggestive; Beautiful Things; Five Little
Chickens—And be ye Thankful; How Birds
learn to Sing; Lessons for June.

Philadelphia: Reformed Church Publication
Board, No. 907 Arch street.

THE MEDICAL BULLETIN: A Monthly Journal
of Medicine and Surgery. Edited by John V.
Shoemaker, A. M., M. D. Contents for April,
1883: A Clinical Lecture; Original Communi-
cations; Therapeutic Notes; Editorials; College
Gossip; Medical News and Miscellany; New
Inventions; Book Reviews; New Publications
Received; Obituary. Terms: Yearly Subscription,
\$1.00. Philadelphia: 1031 Walnut street.

LITTELL'S LIVING AGE. The numbers of the
Living Age for May 12th and 19th contain Nas-
myth's Autobiography, Quarterly; The True
Character of the Pilgrim Fathers, British Quar-
terly; The Gospel according to Rembrandt, Con-
temporary; An Unsolved Historical Riddle, by
J. A. Froude, Nineteenth Century; The Con-
dition of Russia, Fortnightly; The Last Days of
a Dynasty, Temple Bar; A Visit to Longfellow,
Leisure Hour; Boys, Cornhill; Study and Stim-
ulants, Spectator; A New Lake Tritonis, Satur-

day Review; A Chinese Funeral, Chambers'
Journal; with instalments of "The Ladies' Lin-
dore," "No New Thing," "The Wizard's Son,"
and poetry.

For fifty-two numbers of sixty-four large pages
each (or more than 3,300 pages a year) the sub-
scription price (\$8) is low; while for \$10.50 the
publishers offer to send any one of the American
\$4.00 monthlies or weeklies with the LIVING AGE
for a year, both postpaid. Littell & Co., Boston,
are the publishers.

THE CENTURY Illustrated Monthly Magazine,
bound volume XXV, new series, volume III;
Nov., 1882, to April, 1883. Containing eight-
een full-page pictures: including portraits of
Ralph Waldo Emerson, Leon Gambetta, Chas.
Darwin, George Wm. Curtis, Florence Night-
ingale, John Locke, Chief Justice Marshall,
Daniel Webster, Henry James, Jr., and an ideal
bronze head (British Museum), statue of
Colleoni, View in New England Woods (en-
graved direct from Nature), The Arab Falcon-
er, The Quarry, At Sea, Flight of the Birds.
With 340 engravings, 960 octavo pages. Price
of the volume: In gold cloth, gilt top, \$3.50;
in green cloth, do., \$3.00; in half Russia, do.,
\$4.50. For sale by J. B. Lippincott & Co., 715
and 717 Market street, Phila.

To those who have examined the separate num-
bers of *The Century* for the past six months, no-
thing need be said of variety and quality of the
reading matter they contain, nor of the quality
of the illustrations, but they may not know what
a magnificent volume they make when bound up
in the style adopted by the Century Company. It
is artistic in the best sense of that word. The
gold cloth, and even the linings of the covers, are
full of neat, significant designs. The book will
not only adorn the table of a library, but be a
source of permanent pleasure to those who are
fond of literature and art.

There is a lavish amount of entertaining read-
ing in LIPPINCOTT'S MAGAZINE for June. In
"Vagaries of Western Architecture," Frederic
G. Mather takes up the history of a representa-
tive Western city, "Joinwater," which is appar-
ently a pseudonym for Cleveland, and traces its
growth and social changes during the ten decades
of its existence, as exemplified in the successive
styles of building adopted by its citizens, from
the log hut of the first settlers to the "Newport
Villa" of the present day. The illustrations, in-
cluding a fine frontispiece, exhibit the develop-
ment from one style to another through successive
modifications at a glance, and help to render the
article a real contribution to that social history
of our country which is now attracting wide at-
tention. "The London Season" is capably de-
scribed by Norman Pearson, who, among other
sketches, gives us one of a class of young men
resembling our own "Dudes," but known in
English society as "Mashers." "Poor Jack:
His Joys and His Sorrows," by Franklin North,
carries us to the other end of the social scale, and
depicts the condition and peculiarities of the sailor
under its pathetic as well as humorous as-
pects, while laying particular stress on the slight
protection afforded to the men of our merchant
marine, and the consequent impositions practised
upon them by ship-owners, masters, and boarding-
house keepers. Kate Hillard gives an amusing
description of "A Roman Pension," with its queer
arrangement of rooms and its cosmopolitan in-
mates. "A Night with Remenyi," by L. J. S.,
will be found especially delightful by all who
have ever listened to the playing of the great
Hungarian violinist, whose passionate devotion
to his art and genial eccentricities in private life
are vividly depicted in this sketch. "Animals
Extinct Within Human Memory," by C. F.
Holder, is an interesting paper of a popular sci-
entific character, and Mrs. Margaret J. Preston's
account of the American sculptor Ezekiel, whose
portrait bust of Lizst is now on exhibition in New
York, is timely and appreciative.

There is no need to call attention to "The
Jewel in the Lotos," of which a long instalment
is given in this number, and which maintains its
interest and charm without abatement. "Leander,"
by Marion Couthouy, is a striking and pa-
thetic story, and "Eloin Sloum's Miracle," by
Robert C. Meyers, is a queer bit of character
drawing. The poetry, "Monthly Gossip," and
book reviews are of the usual excellence.

The June number of the NORTH AMERICAN
REVIEW opens with an article by Joseph Nimmo,
Jr., Chief of the Treasury Bureau of Statistics, on
"American Manufacturing Interests," in which
is given a singularly full and instructive histori-
cal sketch of the rise and progress of manufac-
tures in the United States, together with a very
effective presentation of their present condition,
and of the agency of tariff legislation in promot-
ing diversified industries and encouraging the in-
ventive genius of the people. Should this au-
thor's advocacy of protective legislation prove
distasteful, the reader finds the needed corrective
in an article by the Hon. Wm. M. Springer, on
"Incidental Taxation," which is an argument for
Free Trade. D. C. Gilman, President of Johns
Hopkins University, writes of the "Present As-
pects of College Training," as affected by the in-
crease of wealth and luxury, the development of
natural science, and the influence of a larger
religious liberty. Edward Self presents some
weighty considerations on the "Abuse of Citizen-
ship," as exhibited in the machinations of the
dynamitists, against a friendly power, in dis-
regard of the obligations of American neutrality.
Prof. Isaac L. Rice criticises some of "Herbert
Spencer's Facts and Inferences" in social and po-
litical science, and Christine Nilsson contributes
"A Few Words about Public Singing." Finally,
there is a symposium on "The Moral Influence
of the Drama," the participants being, on the one
side, the Rev. Dr. J. M. Buckley, well known as
an opponent of the stage, and on the other, John
Gilbert, the actor; A. M. Palmer, theatrical man-
ager; and William Winter, dramatic critic. 50
cents a number; \$5 a year. Published at 30
Lafayette Place, New York.

Married.

On the 10th of May, 1883, by Rev. D. Roth-
stock, Mr. Ed. W. Lerch, of Durham, Bucks
county, to Miss Sue Lanchab, of Lower Saucon,
Northampton county.

On the 10th inst., by Rev. J. J. Pennepacker,
Mr. Willis Moon to Miss Tillie L. Michaels, all
of Centre City, Pa.

Obituaries.

In Memory of Elder William Schall.

At a meeting of the Consistory of the Reformed
Church of the Ascension of Norristown held on
Monday evening, May 7th, the Committee on
Resolutions on the death of Elder William Schall
made the following report, which was unanim-
ously adopted:

WHEREAS, The Great Head of the Church who
has decreed that "It is appointed unto men once
to die," has in His infinite wisdom called from our
midst our beloved, honored and esteemed Elder,
Wm. Schall, one of our oldest officers and the
last one of those who were members of this con-
gregation from the time of its organization, and

WHEREAS, It is but just to him and his family
that we should record some lasting tribute of de-
parted worth to his memory; therefore be it

Resolved, That we are sensible that this church
and congregation has lost one of its best and most
useful advisers and counsellors; one who by his
kind, quiet disposition has always advised in favor
of peace, harmony, and for the best interests of us
all.

Resolved, That while we mourn his departure
we desire to record our appreciation of the fact
that as a man honored with the many high posi-
tions which he held, he always performed his du-
ties with honor, fidelity and strict integrity, and
now reaps the reward of "well done good and
faithful servant, enter thou into the joys of thy
Lord."

Resolved, That we tender his family our sym-
pathy and affection in this hour of their bereave-
ment, assuring them that he who has fought a
good fight has finished his course and has kept
the faith has a crown of glory laid up for him
which the Lord the righteous Judge shall give at
the last day.

Resolved, That a copy of the foregoing be pre-
sented to the family, spread upon the minutes of
the Consistory, and be given to the newspapers
for publication.

PHILIP QUILLMAN,
ABRAHAM SCHWENK, } Elders.
SAMUEL S. JONES,

Fell calmly asleep in Jesus, April 28th, in Bal-
timore, after a two weeks' illness, Mrs. Mary D.
Hoffman, in the 67th year of her age.

Mother Hoffman was called throughout
the entire congregation because she was the wife
of the father and mother of the son who have
been two of God's chosen ones in the upbuilding
of St. Paul's Reformed Church, and because all
who knew her and saw her patience in suffering,
her submission of spirit in the loss of her sons,
her Christian faith, could not help but reverence
her as a mother. She was a faithful wife, a true
help meet to her husband, a good and affectionate
mother, a true and tried friend, a sincere, humil-
and devoted Christian. All the years of her life
had she served her Lord, and she knew in whom
she believed. He was her consolation in sorrow,
her comfort in suffering, her Saviour in life, and
in death. From childhood she had been a great
sufferer from rheumatism, which grew continually
worse, until for the past four years she was unable
to walk, and yet she never repined, nor com-
plained, but was patient and cheerful in the midst
of her sufferings. There was something very
touching at sight of this one who had borne a
heavy cross for years as she neared the end—
requesting to be taken home—saying she wanted
to go to her children; but there was something
far more comforting in the assurance that she is
not only with those who have departed in the
faith, but with the Lord. And those who know
could not but feel that they are blessed who die
in the Lord. The cross has now been laid aside,
and hers is the crown of life. From the sunshine
of a Christian life, which filled others with sun-
shine of hope and joy, she has gone into that
brighter glory, "the light of His countenance."
Whilst those near and dear to her may weep be-
cause they have lost the genial encouragement of
her cheerful, Christian life, still it is a precious
comfort to know that there is a great and glorious
hope to cheer them by the way. And that hope
is that of being gathered when God shall call an
undivided family in light. May God be gra-
cious unto them and all who are in like affliction.
PASTOR.

DIED.—April 16, near Stockertown, Pa., Mrs.
Caroline, relict of John Frederick, aged 65 years
and 15 days.

Mrs. Frederick was in infancy received into
the covenant of God by baptism, and in maturer
years was confirmed into this covenant by confir-
mation; both solemn rites being administered by
Rev. Joshua Yeager, Lutheran pastor of the Dry-
land congregation, in Northampton county. She
was twice married: first, to Mr. Charles Weaver,
with whom she lived in holy wedlock for nine
years, and became the mother of one son, the pre-
sent Rev. R. C. Weaver, of Coopersburg, Penna.
Her second husband was the late Mr. John Fre-
derick, with whom she lived in holy wedlock
twenty nine years, and became the mother of one
son, who died in infancy.

Although Mrs. Frederick was by confirmation
a member of the Lutheran Church, yet for the
nearly twenty-five years that we were acquainted
with her she was a member of the Reformed con-
gregation at the Fork's Church, and regularly
communed at her altar. As long as her health
permitted, she never failed to attend the worship
and communion of the Church.

In her domestic relations she seemed to be
perfectly happy, and deserved to be. Husband
and wife, son and step-daughters, lived together
without jar a lovely exemplar of a Christian fam-
ily. Although she could have afforded other-
wise, there was no noisy show, no display, in any
of her domestic arrangements; all was cleanliness,
neatness, cosiness, cheerfulness in her house: a
true home, as we felt whenever we entered it,
which was not seldom. In her personal ways,
she was the same quiet, self-possessed, cheerful
woman; a true, because natural, Christian lady.
It was always pleasant, refreshing, to visit at her
home. To the poor she was kind and charitable;
they never left her without help.

During the earlier part of her long illness,
about fourteen months, we could visit her only
once, as she was staying with her son, at a consid-
erable distance from us. After her return to her
old home in our neighborhood we saw her often.
She bore her illness and confinement to her room
with unwavering Christian resignation. She had
no fear of death, but looked calmly and joyfully
to the hour, when God should call her hence.
Take Mrs. Frederick all in all, and we regard
her in the domestic, social and Christian rela-
tions, a true woman, the model of a Christian
lady.
E. D. R.

DIED.—April 23d, Anna Snyder, infant daugh-
ter of Deacon L. D. and Mary Hilty, aged 5 mo-

Religious Intelligence.

At Home.

The Sunday Law was successfully enforced at Chattanooga, Tenn., April 22, for the first time in six years.

There is a Chinese Catholic school on Clay street San Francisco, in which fifty-six Chinese are under instruction.

There are three candidates for the ministry under care of the Presbytery of Utah, who are Utah boys and converts from Mormonism.

The Convention of Methodist Presiding Elders of the Northwest, will be held in Hennepin Avenue Church, in Minneapolis, from the 29th to the 31st of this month.

The Presbyterian missionaries in Alaska have extended their fields of labor, and have been the means also of increasing the mail facilities among the Hydah, Hoonah, and Chilcot tribes of Indians.

There were thousands of Irish in this country prior to the Revolutionary war, but not 5 per cent. were Roman Catholics. Nearly all were intensely Protestant. In rural New England a Roman Catholic was a rarity half a century ago.

Archbishop Spaulding has secured the sanction of the pope for the erection of a Catholic University of the United States, for which nearly \$2,000,000 has already been subscribed. The University will probably be erected at Milwaukee.

The German Ev. Lutheran Zion congregation of Philadelphia, of which the Rev. Prof. W. J. Mann, D. D., has been pastor for over thirty-two years, and to which he is still to retain the relation of *pastor emeritus*, has just elected the Rev. A. Richter, of Rochester, N. Y., as his successor.

Rev. Dr. Isaac Nicholson, of Philadelphia, has received so many letters asking him to reconsider his declination of the Episcopal bishopric of Indiana, that he believes it to be his duty to do so. He has, therefore, requested the standing committee of the Diocese of Indiana to defer for a time all action on his letter of declination; and he will soon pay a visit to Indianapolis in order that he may see his duty in the matter more clearly.

A meeting of the Martin Luther Society, was held on the 8th inst., in New York, at which arrangements were made to celebrate the 400th anniversary of the birth of Luther, the celebration to take place in Steinway Hall on the 10th of November next. Dr. Siess, of this city, will deliver an address, and the pastors of the various Lutheran churches have promised their assistance. The committee in charge of the erection of a statue of Luther reported that about \$5,000 had already been subscribed for this purpose.

Bishop Jesse T. Peck, of the Methodist Episcopal Church, died in Syracuse, N. Y., on the 17th inst., aged seventy-two years. He entered the ministry in 1832. From 1837 to 1841, he was principal of the Gouverneur Wesleyan Seminary, and from 1843 to 1852, president of Dickinson College, Carlisle. Afterwards he was pastor of several prominent congregations, and at one time editor of the publications of the M. E. Tract Society. In 1872 he was elected bishop, and has since made his home at Syracuse. He was the author of several important books. In person he was a very large man.

Brown University, at Providence, R. I., is the oldest Baptist College in the United States. Its charter was obtained in 1764. Rev. James Manning, D. D., was the first President, who was born in New Jersey, and graduated at Princeton College. He was also the pastor of the First Baptist Church in Providence for more than twenty years, and was a member of Congress for six months in 1786. The present President is Rev. E. G. Robinson, D. D. There are 270 students. The library contains 63,000 volumes, and 17,000 unbound pamphlets. During the Presidency of Rev. Francis Wayland, D. D., a permanent library fund of \$25,000 was raised, which has since been increased to \$35,000. There are sixty-four scholarships of \$1,000 each, and several others of larger amounts, for the aid of students. The late S. L. Crocker, of Taunton, Mass., bequeathed \$5,000 to endow a scholarship to be called "Caroline Crocker."

Abroad.

It is reported that Canon Farrar will be made Archdeacon of Westminster.

The Hebrew population of the world is estimated at 12,000,000.

There is one Protestant in the Italian Parliament, Signor Strobel, a Methodist.

Theological students in Germany are multiplying. In 1876 there were 1,870; now there are 3,607 Protestants and 758 Catholics.

The Vatican, at the request of the Russian Government, will send a representative to Moscow on the occasion of the Czar's coronation.

The planting of 100,000 eucalyptus trees on the Roman Campagna has counteracted the effects of the deadly malaria to such an extent that Tre Fontane, the abbey of the Trappist monks, is rendered uninhabitable through the entire year.

When the Chinese Emperor Quang-Su saw the comet he sent for the Astronomer Royal, who told him that it meant the gods were displeased with the Ministers of Worship and Public Instruction, and the ministers received their letters of dismissal a few hours later.

Twenty years ago a seminary for girls, capable of accommodating 125 pupils, was established in Dehra, India. Some conception of their attainments may be gathered from the fact that the highest class recently passed honorable examinations, lasting six hours a day for four days, at the Calcutta University. A visitor found one of the girls in the playground reading the *Lady of the Lake*, and upon inquiry found that she had read, in English, the poems of Longfellow, Willis, Jean Ingelow, Burns, Goldsmith, Scott, and Pollok's *Course of Time*. And still there are those who ask if Foreign Missions pay!

The Pope has issued a letter discouraging the violent measures advocated by some of the Irish Societies in their efforts to free themselves from English rule. The letter has created great excitement, and the effect of it will be watched with some interest. Whether the advice or command as the case may be, will be regarded, is yet to be seen. Large numbers of Irish in the old world and in the United States, say that it is not an *ex cathedra* deliverance, and that it is therefore not entitled to more consideration than the political opinion of an individual man. Others say that his holiness is more intent in making England Catholic than in saving Ireland, and is too largely influenced in his policy by recent converts of rank.

The pressure which Evangelical ideas are exerting outside of the Evangelical churches in Turkey is seen in the case of many communities where the prayer-meeting and the sermon have been adopted from the Protestants. In Samsoun, on the Black Sea, a Greek acting bishop lately announced a series of sermons, the object being solely to keep his people from attending the service conducted by missionaries. A missionary was curious to see what kind of sermons this ecclesiastic would preach, and, attending, was as-

tonished to hear Evangelical doctrine, supported by liberal use of Bible readings in the modern language, and followed by a prayer in which the most stiff Protestant might join with fervor. Naturally the thought arises, if the ecclesiastics will take up the work of Gospel preaching, the missionaries may as well come home.

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Factory: 1211 & 1213 Spring Garden St., Philadelphia.
Send for Illustrated Catalogue and Price-List.

John Wanamaker

starts the May and June Sales with the unheard-of aggregate stock of Two and a Half Millions

\$2,500,000,

and nowhere in the United States is there so large a stock at retail to which

City and Country People

have access alike, with prices marked plainly, so that

All pay the same

at John Wanamaker's.

The certainty that besides numerous bargains daily spread on the counters the

Big Store is now known to fix the Market Prices

of all the things dealt in, settles conclusively that it is the BEST PLACE FOR STRANGERS to deal.

Those who do not care to stop over night at a hotel, can check bags, coats, umbrellas and packages at the store door, and can get lunch in the building.

The few items below show how things are going just now.

Send postal card for samples.

From one of the largest and best Paris houses we have some splendid lots of Dress Goods, all told about two hundred full pieces, that were not ready for delivery until long after the time, and on account thereof was reduced twenty-five per cent. all around.

This makes some famous bargains:

A 41-inch All-wool Illuminated Beige, 45c.

A 43-inch All-wool Crepe Beige, 50c. Far under value.

A 45-inch Cashmere Beige, 60c. Far under value.

A 42-inch All-wool Check, 50c. Far under value.

A 42-inch All-wool Albatross, 60c. Far under value.

A 42-inch All-wool Albatross, 75c. Far under value.

The following lots are very desirable:

A 40-inch All-wool French Shooda, 50c.

A 42-inch All-wool French Shooda, 75c.

A 42-inch All-wool Pin's Head Check, 60c.

A 31-inch Nun's Veiling (creams), 35c.

The steady increase of our Dress Goods Department must be owing to the constant watch to keep our prices the lowest. We could not afford to cut off dress patterns and take them back, as our rules compel, when others sold at lower rates, so we are on the alert all the time to protect ourselves by marking the lowest figures going.

A magnificent lot of newly imported Lyons Black Grenadines, warranted all silk. The designs are rich and beautiful. Two qualities, \$1.25 and \$1.50, which is said to be less than half of the cost of importation. Before the goods reached the counters twenty dresses were sold by the sample piece that customers saw in passing. We have some other Black Goods at half price.

Linen Sheetings, 2 1/2 yds. wide, value 90c., now 65c.; value \$1, now 75c.; value \$1.20, now 85c.

45-inch Pillow Linen, 37 1/2c.

54-inch Pillow Linen, 50c.

40-inch Butcher's Linen, 22c.

4-4 Drawer Linen, 18, 22, 25, 28, and 31c.

Fine Cream Damask, \$1-25; reduced to \$1.

Table Cloths, 2 1/2 x 2 1/2, 2 1/2 x 3, 2 1/2 x 4 1/2, 2 1/2 x 5 yards.

A Towel, 22x43 inches, weight half a pound, 25c.

A Damask Towel, 23x48 inches, good and heavy, price now at first hands, 37 1/2c.; our price, 31c.

Ladies' English Solid-color Brilliant Lisle Hose, 50c.

Ladies' Colored Hose, 12 1/2c., hitherto 25c.

Ladies' Long Balbriggan, French foot, 20c., hitherto 31c.

Ladies' Fancy Hose, a fifty cent quality for 25c.

Men's full regular made, (German) Brown-mixed, 12 1/2c.

Men's English Striped, full regular made, 18c.

Children's full regular made, at 15, 20, 30, 35c., worth double.

The Madras, Nottingham, Antique, and Tamboured Curtains are in usual abundance.

Furniture Coverings begin at 12 1/2c. a yard, and some of our Cretonne are the cheapest we ever had.

Handsome Antique Curtains, \$3.50 per pair.

Four styles Gentlemen's Suspenders, made in our workrooms at Oak Hall, 15, 25, 40 and 50c.

Balbriggan Underwear, 37 1/2c.; used to be 50c. Good Night Shirt, 75c.

15-yard lengths of Summer Silks, 35 to 65c.

Glance Changeable Silks, 65c.

New India Silks, black grounds, small white figures, very handsome, at \$1.50.

A fair Black Silk is going now for 75c., and quite a good one for a Dollar.

If you will pay \$1.50, we have a quality of the Bellon make that we recommend, and will ask you to recommend after wearing it.

20-inch Black Satin Parasol, lined in various colors, ten gilt ribs, handsome natural stick. Spanish lace trimmed. Price, \$3,

John Wanamaker,

CHESTNUT STREET, THIRTEENTH AND MARKET STREETS, Philadelphia.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, May 21, 1883.

COTTON was in light demand, but steadily held on a basis of 11½¢ for middling uplands, 10½¢ for low middling and 9½¢ for good ordinary. Receipts gross, 137½ bales; net, 126½ bales.

WHEAT.—We quote super at \$3.85; winter extras, 3.50; Pennsylvania family, 4.90; 5.12½, chiefly \$5; Ohio and Indiana do, 5.25; 6.20, chiefly \$5.50; St. Louis and Southern Illinois do, 5.50; 6.25; Minnesota clears, \$5.37; 5.75; do, straight, \$5.87; 6.50; do, patent, \$6.75; 7.50, and winter patent at \$5.90; 7, as to quality. Rye Flour was in small supply and firm at \$3.87; 4, as to quality.

WHEAT.—Speculation was fairly active. Sales of 1800 bushels No. 2 red in elevator at \$1.18½, with \$1.18 bid and \$1.19 asked at the close for May; \$1.19 bid and \$1.20 asked early for June, with sales later of 10,000 bushels do. at \$1.19, closing on call at \$1.19½ bid and \$1.19½ asked; 10,000 bushels July early at \$1.20½, closing at \$1.20½ bid and \$1.20½ asked.

CORN.—Sales of 600 bushels No. 2 white on track at 65¢; 1200 bushel steamer track at 67¢; 3000 bushels sail mixed and yellow track at 68¢; with 65½¢ bid and 67¢ asked early for sail mixed May in elevator, but closing at 66¢ bid and 68¢ asked; 20,000 bushels June early at 66¢; 10,000 bushels do. later at 65½¢, and 5000 bushels do. at the close at 65½¢; 10,000 bushels July at 67½¢.

OATS.—Sales of 3 cars No. 2 mixed at 47½¢; 3 cars No. 3 white at 51½¢, the latter for choice, and 1 car No. 2 do. at 52½¢, with 52¢ bid and 52½¢ asked for May; 52¢ bid and 52½¢ asked for June.

RYE continued scarce and firm at 70¢/73¢, as to quality.

GROCERIES.—Raw Sugars were quiet, but firmly held with light offerings on a basis of 7½¢/7½¢ for fair to good refining muscovades. Refined were quiet and steady at 8½¢ for granulated, 8½¢ for crystal A and 8½¢ for confectioners' A. Molasses was in light demand only, but sparingly offered at 32½¢ for 50 test.

PROVISIONS.—We quote Mess Pork at \$21; shoulders in salt, 8½¢/9¢; do, smoked, 9½¢/9½¢; pickled shoulders, 9¢; do, smoked, 10¢/10½¢; pickled bellies, 12¢/12½¢; smoked salt bellies, 13¢. Loose butchers' Lard, 11¢/11½¢; prime steam do, 12¢; city kettle refined do, 12½¢/12½¢. Lard stearine, 12½¢/12½¢; Oleo do, 9½¢. Extra India Mess Beef, \$26.75, f. o. b.; city family do, \$15.50/16; packet do, \$14.50. Beef hams, \$25/26; Smoked Beef, 16¢/17¢; sweet-pickled hams, 12½¢/13¢; smoked hams, 14¢/14½¢. City Tallow, in hhds., 8¢; country cakes, 8¢/8½¢; do, solid in barrels, 7½¢/7½¢.

BUTTER.—We quote Pennsylvania fresh creamery extras 26¢; do, firsts, 20¢/23¢; Western do, do, 25¢/26¢; do, firsts, 20¢/23¢; imitation creamery, 16¢/20¢; Bradford county new extras, 25¢/26¢; York State fresh dairy extras, 23¢; do, fair to good, 18¢/22¢; Western dairy extras, 20¢/22¢; common shipping grades, 7¢/10¢, as to quality. Prints, fancy, 32¢/35¢; good to choice, 27¢/30¢; fair, 20¢/25¢.

CHEESE.—Quotations were: New York full cream choice at 13½¢; do, fair to good, 12½¢/13¢; Ohio flat fine, 13¢; Pennsylvania part skims, fancy, 8½¢/9¢; do, do, fair to prime, 7¢/8¢; do, skims, 4¢/6½¢, as to quality.

LIVE POULTRY.—Winter Chickens were in small supply and firm at 20¢/25¢, as to size. Spring Chickens were irregular. The bulk of the receipts was of small-sized stock, which was hard to move at 20¢/25¢, while choice lots weighing 3 lbs to the pair brought 32¢/38¢, as to quality.

EGGS.—Sales on 'Change at 19¢/19½¢ for Pennsylvania extras, the outside rate for delivery, with 18½¢ asked for near-by extras, and 18½¢ bid and 18½¢ asked for Western extras.

PETROLEUM.—The export market was quiet and steady at 7½¢/7½¢, as to test, for refined in barrels, and 9¢ for do. in cases.

HAY AND STRAW.—We quote choice York State Hay at \$17; No. 1 do. at \$16; No. 2 do. at \$14/15; cut Hay sold at \$17/19, as to quality. Rye Straw continued dull at \$12/12.50, the latter without weed.

SEEDS were neglected and nominal at \$1.85/1.95 ½ bushel, as to quality, and \$1.55/1.60 for Flax.

FEED.—Sales of 2 cars winter Bran at \$16.50; 2 cars do. do. at \$16.25, and 1 car do. do. at \$16, all on track.

LIFE ON A LIMITED EXPRESS.—How a day is passed on the New York and Chicago Limited Express train of the Pennsylvania Road is thus told by George Alfred Townsend: "For the first time in many years I have been moving this winter for a week or two in the centre of the continent. I passed three weeks in certain towns in Indiana, Ohio, Illinois, Missouri and Western Pennsylvania. The first thing that struck my attention was the limited express train from New York to Chicago, on which I had never traveled before, passing over the Pennsylvania Railroad, and making the distance in about twenty-six hours. The Pennsylvania R. R. Co. furnishes a smoking car and a refectory car of their own build, much lighter than a Pullman. The smoker is supplied with easy chairs and lounges instead of stiff pews. Seated in a rattan chair, made deep and with soft cushions, or taking your place at a writing desk on which is an ample supply of paper, printed with the name of the limited express, and with a library of books above you, with a bag of black porter to bring in mineral waters, or lunch, and with a dinner served for one dollar which can hardly be matched in the country for cleanliness, juiciness, and variety, it seemed to me that the trip across the continent was just the thing to rest a wearied merchant or official, the landscape passing so rapidly, and the time made in general with such thoroughness. The ordinary express trains seem poking arrangements beside the speed of this, the most perfect train, I suppose, now running for the distance, in the world. The instruction given to the conductors and train employees on this limited performance I happened to see, and they are couched in a very different tone from the directions on other lines. For instance it is said that employees will observe that the passengers on this train, paying so unusual a rate, will probably be more exacting than first-class passengers ordinarily, and special notice is given to all the company's people to be considerate and patient with the passengers."

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(THE MIGHTY KING.)

THE HUMISTON

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Safe and Harmless,

Economical,

DOES ALL THAT IS CLAIMED.

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The Discoverer—A Benefactor.

This field has long demanded a combination and unifying, blending and happy harmonizing of elements, agencies and forces which has been heretofore unobtainable. Men have sought for it, in all ages, and in all countries—and they have uniformly failed. Prof. R. F. Humiston, was somewhat like Morse, Franklin, Fulton and others in their respective fields, the man and the only one, who was destined to wear the proud title of discoverer of this preparation and of a benefactor of his race.

35 DAYS' TEST.

REX MAGNUS has kept twenty-three kinds of Meats and other Foods thirty-five days in a warm room (average 70°) and here is the testimony of the eminent scientific gentleman who had exclusive control of the experiment in his private laboratory, viz.: PROF. SAMUEL W. JOHNSON, OF YALE COLLEGE.

The Professor's report, dated March 7, '83, says:

"My tests of 35 days on meats, &c., bought in open market have certainly been severe in daily mean temperature of 70°, and I am satisfied that the different brands of Rex Magnus, The Humiston Food Preservative, with which I have experimented, have accomplished all claimed for them. So far as I have yet learned, they are the only preparations that are effective, and at the same time practicable, for domestic use. At the banquet on 'treated' meats at the New Haven House I could not distinguish between those which had been sixteen days in my laboratory and those newly taken from the refrigerator of the hotel. The oysters were perfectly palatable and fresh to my taste, and better, as it happened, than those served at the same time, which were recently taken from the shell. The roast beef, steak, chicken, turkey and quail, were all as good as I have ever eaten."

Rex Magnus is safe, tasteless, pure, and Prof. Johnson adds in his report, "I should anticipate no ill results from its use and consider it less harmful than common salt."

Thousands of equally conclusive experiments in all parts of the country have brought the same good results.

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It is an unquestioned fact that all flesh food is improved by keeping, and as "Rex Magnus" will do this it at once becomes an important factor in every family, restaurant, hotel and market.

Cream Kept Fifty-nine Days.

No fear of muggy days or bad weather after this. It is equally good in any climate. Cream has been put up in Boston and eaten in Italy forty-two days after and in Switzerland fifty-nine days after in perfect condition, it works equally well with all kinds of food.

A Trial will Prove it.

In these days of bombastical essays, some persons may call in question the statements made in reference to "Rex Magnus," and the wonderful results and benefits accomplished by its use. Our answer to all such persons is this, viz.: It will do all that is claimed for it, and a trial will prove this statement.

How to Get It.

A trifling expenditure on your part will establish this fact to your entire satisfaction. You do not have to buy a county right, nor a costly recipe; we sell neither the one nor the other.

Samples Mailed Postpaid.

We do offer, however, to supply you—in case your grocer, druggist, or general store keeper hasn't it on hand—with any brand of "Rex Magnus" which you may desire, upon receipt of the price. We will prepay postage charges on sample packages. The several brands and their respective uses and functions are herewith mentioned as a guide to readers: (It will not do to use for anything else than designated, as long experience proves it to be necessary for different combinations.)

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"Viandine" for preserving meats, fish and game, 50 cts. per lb.
"Ocean Wave" for preserving oysters, clams, lobsters, &c., 50 cts. per lb.
"Pearl" for preserving cream, \$1 per lb.
"Snow Flake" for preserving milk, cheese and butter, 50 cts. per lb.
"Queen" for preserving eggs, green corn on the ear, &c., 50 cts. per lb.
"Aqua-Vitae" for preserving fluid extracts, with alcohol, &c., \$1 per lb.
"Anti-Ferment," "Anti-Fly," and "Anti-Mold" are explained by their names. 50 cts. per lb.

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Every article of food treated by "Rex Magnus," remains perfectly sweet, natural in flavor, ripens, and indeed is enhanced in value by the effects of this king of preservative agents.

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Wins Applause.

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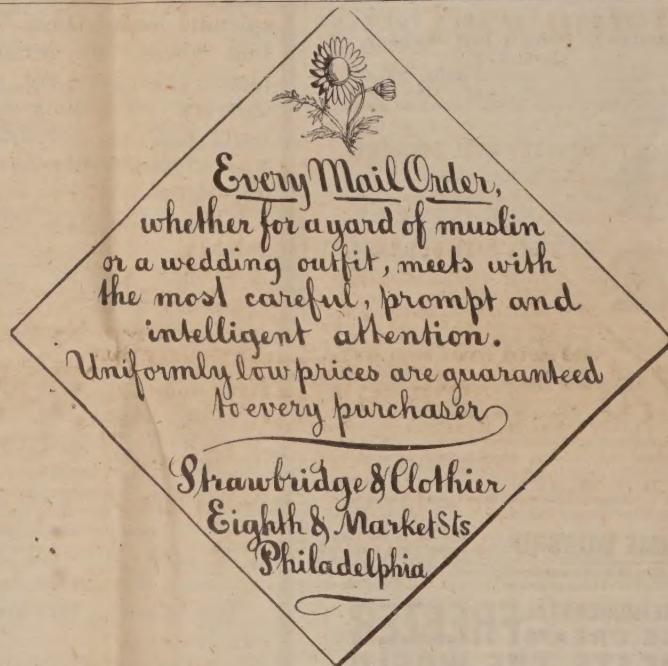
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